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The Honour and Happiness of the POOR.

In
III. SERMONS;

The
Substance of which was preached
TO THE POOR,

At
The distribution of the charity of
Mr. WILLIAM TOMKINS,

At
Peckham - Surry.

To which are added some
Prayers and Hymns.

By **JOHN MILNER, D. D.**

Published for the uses of charity and benevolence.

*Honesta res est, laeta paupertas. Illa vero non est paupertas,
Si laeta est. Cui enim cum paupertate bene convenit, dives
est. Non qui parum habet, sed qui plus cupit, pauper est.*

Sen. ep. 2.

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1371



THE HISTORY AND ANTIQUITIES OF THE
CITY OF LONDON
IN SEVERAL VOLUMES
TO THE FOURTH



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T O T H E
P O O R,


Especially those who receive

Mr WILLIAM TOMKINS'S Charity

A T

P E C K H A M.

Dear Friends,

 Address you with all the
respect and affection, I owe
you as fellow creatures, and
fellow christians. My aim,
in putting those discourses into your
hands, is to bring you to heaven. And,
if I know my own heart, I would
not mislead you, any more than my
self,

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self, in so great an affair; or give you any advice, but what is supported by the unquestionable authority of reason and scripture.

You have a conscience within you, as a little examination into your own hearts will soon convince you; an inward sense of the difference between good and evil, virtue and vice; I mean, in the most considerable branches of moral goodness. You will find your selves excited to good by some happy instincts; and often rebuked for your sins by a secret reluctance, uneasiness, and dejection. Your passions act with great force; desire, love, hatred, anger, fear, sorrow, and joy. Those are apt to run into excess; to be moved suddenly, and strongly by a sensible world; and the many corrupt examples and customs, which prevail in it. Without great care and attention you will be insensibly drawn into wrong measures;

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sures; be tempted, contrary to the better dictates of your own breasts, to do many things absurd, irrational, and sinful: such as you may feel the bad effects of both here, and for
E V E R.

To prevent this, God was pleased to send his son Jesus Christ; and by a new light, without superseding the light of nature, reveal his will to man, which should contain the true measures of his duty and happiness. His design is to render you easie and useful in every station, and, after you have finished your course in this probationary state, to make you eternally happy. This is eminently called your SALVATION, and of such great importance in it self, that you cannot but esteem it THE GREAT CONCERN of Life. The holy scriptures, as well as right reason, direct you to God, as your chief good; and to the attainment of his
favour

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favour and likeness, as your supreme happiness. If, instead of this, you hope to find it, in dignity, wealth, power, carnal ease and pleasure, you will be sadly disappointed, as many have been before you; and like travellers in a wrong road, the more hast you make, be the further from your journey's end.

The following discourses will, I hope, convince you, that God is most impartial in the offers of this salvation. The way is plain and obvious, wayfaring men, though fools, though simple and unlearned, shall not err therein. Isa. xxxv. 8. the terms of enjoying it, reasonable; the assistance, mighty; the encouragement large and sure: and consequently, that nothing can render it impossible, but your own wilful contempt of it. Such an affair will deserve your most deliberate thoughts, that, whatever good you want besides, you may

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may never want the hope of salvation; and be able to say upon true grounds, not in a careless trifling manner, as too often, as you hope to be saved. Keep this object, the salvation of your souls, constantly in view, and press it home upon your hearts with all sincerity and earnestness, as your CHIEF END. It would be perfectly absurd for such rational beings to come into the world for they knew not what, and go out of it they knew not whither; better you had never seen the light; better you had never been born, than to come into the world, and offend the author and preserver of your beings; than to prostitute his gifts of nature and grace, in the mire of sin; than to be injurious and hurtful in your station, and then dye to be undone.

God, the fountain of all goodness, is serious in providing this salvation for you; Christ is serious in offering it

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it to you, as he was both in living and dying for you; the holy spirit is serious in his applications to your minds, and in striving against the obstinacy of your hearts; the holy scriptures bring to your ears the most serious and important tidings; the whole creation is serious in serving God and us; all in heaven and hell are serious, (as once a great statesman * observed to his friend) and should you in the midst of such a general concern be trifling and insensible. Have you any greater business to mind than the salvation of your souls; any better friend to please than the eternal God; any nobler good to secure than heaven? If not, follow your convictions, and resolve that this shall be your first and last choice, to seek the kingdom of God and its righteousness, Matt. vi. 33.

It should, methinks, affect you to consider, that should you lose your own souls,

* Sir Francis Wallingham.

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souls, how dreadful is the sound of those words! should you, I say, lose your own souls, you can blame no one but your selves. This thought is very painful. It produces the worm that never dies, and kindles the fire that is never quenched. Mark ix. 44. The great God disclaims all influence upon your destruction; he disclaims it with such solemnity and tenderness, that every one might see, it was his aversion. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Ezek. xxxiii. 11. Can any thing be more affectionate and engaging? God has done his part for your salvation; he has spared no cost, nor treasure; he spared not his own son. After this, he justly expects that you should chuse the good part, and act a

B

wise

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wise one ; that you should heartily concur with the methods of his providence and grace.

Before I close this address, I must recommend one thing particularly to your consideration, that we cannot possibly be happy without an inward disposition for happiness : unless there be first a change wrought in us, suitable to the nature and quality of the object, in which we suppose our happiness to lye. This is an universal truth, that satisfaction and enjoyment can only result from an agreement between the faculty and the object. A right apprehension of this, will prevent many prejudices and mistakes in the conduct of this great affair, the salvation of your souls. You see the propriety and force of this principle in matters of sense and friendship ; and 'tis only the same applied to religion. For instance ; light is pleasant to the eyes, but if the eye is affected

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affected with any accidental soreness or pain, we loose that pleasure. Food is grateful to the palate, but if that happens to be any ways vitiated, the food seems bitter and disagreeable. The motions of life are free and easy, but if the limbs are pained and diseased, we move with difficulty and complaint. This holds true, not only of the body but the mind. There is great variety in mens natural tempers; some are light and airy, others serious; some are humerous and gay, others severe; some are addicted to business, others to pleasure. Take either two of these opposite characters, and you cannot think they would incline to one another, so as to form a state of friendship. The delight of the one, would be the aversion of the other, and no union or intimacy could possibly subsist between them. Each would naturally sort himself with those of his own taste and turn of mind. So it is in religion and

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the business of happiness. If God is our happiness, our tempers must be holy and virtuous; a moral change wrought in us, suitable to God's moral character, or we shall find no pleasure, and taste no happiness in his favour, and enjoyment. What pleasure could a sensual wicked man take in an holy God; what comfort receive from a being of infinite purity, righteousness, and power. A wicked man in heaven has a temper most repugnant to the work and friendship there. He would starve in the midst of all that plenty, and hang down his head amidst the hallelujahs and triumphs of the blessed. He would relish no more a virtuous heaven, than a swine would the pleasures of an angel; and for the same reason, an inward indisposition.

You see then what is the great design of religion in the present state, viz. to make you holy and virtuous. You see consequently what must be the
scope

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scope of all your endeavours and prayers, that your minds may bear a proper resemblance of God. This is vital and powerful religion. This, in short, must be the effect of our faith, and hope, and profession; the attendant of our worship, our sacraments, and all the offices of piety, or they will signify just nothing to us. A religion without virtue, and an happiness without God are of no value, and have no real dignity and excellence in them. This then, in the reason of things, as well as the word of God, is an eternal truth, that the inward temper and constitution of the soul, its powers and passions must, now, be form'd into an agreement with the objects and rewards of religion, or we can never be happy, hereafter. You may profess your belief in God and Jesus Christ with solemnity; you may attend the publick and private offices of devotion, with some constancy and zeal; you

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may

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receive baptism, the Lord's supper, and absolution, yet if your hearts are not changed, from carnal to spiritual, from the love of sin, to the love of God, from a sensual, vicious temper, to purity, chastity, temperance, humility, equity, and benevolence ; to a mind truly virtuous, to a life of sobriety, righteousness, and godliness, Titus ii. 11, 12. You cannot be saved. Without holiness, no authority upon earth can assure you of salvation ; no forms, no creeds, no faith, no zeal, no church can give you a certain expectation of it. This is the tenour of scripture, this the belief of all protestant churches, this the essence of real vital religion. The externals of worship must be accompanied with an inward reverence and love of God ; the truths you believe must be wrought into the very frame of your souls, or your professions will be all vain and empty shew.

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I must recommend this, therefore, to your repeated consideration, because 'tis of the last importance to you, and should be thoroughly understood. You would not live without religion, remember then, that this consists in such a sense of divine truth, as enters into you, and becomes the spring of a new nature, refining your thoughts, purifying your hearts, and governing your whole deportment. You would not live without God, remember then, you must be filled with such a constant, and present sense of his being, presence, and universal goodness as may live in you, and govern you, and always engage you to ask of him that assistance, which may enable you in your whole duty. You would not live without an interest in the merits of Christ's suffering and death, remember then, that he aims at the very same thing, to make you holy and virtuous. He did not stoop from heaven

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earth; from glory to ignominy and shame; he did not suffer and dye to fill your heads with notions, but your hearts with right affections. He came to mend your hearts, to reform your lives, to carry your souls to life and perfection; to make you wise and good, and happy. See then and believe the importance, the necessity, and excellence of this inward, holy change. Let me beseech you, therefore, my friends, to follow peace and holiness, without which no man shall see the Lord, Heb. xii, 14. Urge it on by every consideration and means, which are proper to influence reasonable beings. By setting God before you, and yielding to the motives of his presence and goodness; by recollecting your Saviour, in the manner of his life, the ignominy of his death, the endearments of his love, the power of his resurrection, and greatness of his reward; by flying from the appearances

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appearances of evil, and approaches of temptations ; by subduing your senses, appetites, and passions to the rules of temperance ; by avoiding bad houses, and bad company ; by frequenting the worship of God ; by earnest prayer for the holy spirit, and by the most speedy resolution of yielding your selves to God.

God most certainly expects this from you. He does not need you, but you need him. You would have him speedy in the supply of your wants ; present to help in the time of your afflictions. You would not have him delay, when you are in pain, or afar off when you are in perplexity. Those are your seasons of expectations ; this is God's season of grace. This is the important NOW, when his salvation is offered to your acceptance. What, then is your delay ? A denial, a rejection, in some sort, a contempt of grace. What strange creatures are we, that
nothing

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nothing can engage our attention, but an angel from heaven; nothing make us wise, but extremity; and nothing convince us of our duty and interest, but the bright and flaming arguments of the last day. Behold now is the accepted time; behold now is the day of salvation. 2 Cor. vi. 2.

*Believe me, there is nothing in this advice peculiar to you. The way to heaven is the same to all men, from the prince to the beggar. Amidst the various distinctions into which we are fallen, and the various rites, and forms of which we are tenacious, nothing but holiness and virtue can recommend us to a just and holy God. Keep this constantly in view; fix it as your CHIEF END; pursue it, on Christian principles and motives, as the WHOLE DUTY OF MAN. Then you will acquire that admirable character of INTEGRITY, which is of such price in the sight of God. To be
sincere*

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sincere and upright is to endeavour, that good intentions may accompany all your actions. If you speak, it must be according to truth, without any design to deceive and impose; if you act in any affair of business or trust, it must be agreeable to the virtues of justice, fidelity, and diligence, which God and man expect in such cases. He that takes such a course as this, will go on in a plain way, free from perplexity and fear; in the shortest way to heaven, for he that walketh uprightly, walketh surely, Prov. x. 9. and to him that soweth righteousness, shall be a sure reward. Prov. xi. 18.

*“ You, my friends, who receive
“ Mr. Tomkins’s charity, should honour his memory for the extent of
“ his benevolence, which he desired
“ might reach to your souls as well
“ as bodies. The interest of the money appointed to this service, is, by
“ the*

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“ the direction of his will, to be dis-
“ tributed four times in the year, in
“ meat or bread, and, once in two
“ years, in books. At each time he
“ ordered a sermon to be preached,
“ and prayers to be offered up on your
“ account. His aim was, that you
“ might receive, if God pleased, the
“ bread of life, as well as a tempo-
“ ral refreshment. To refuse his
“ charity, in the way he desired,
“ cannot be thought grateful; nor
“ indeed reasonable in it self, when
“ nothing would be offered to you
“ but on the common principles of
“ christianity; nothing, but what
“ might be suitable to your cir-
“ cumstances, and have a tendency
“ to make you wiser and better. The
“ nature of the appointment shews,
“ that those who come to the sermon,
“ ought to have the preference of
“ those, who do not. Mr Tomkins,
“ chose three seasons for the distri-
“ bution,

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“ bution, when he supposed you might
“ be at leisure. He, moreover, be-
“ gan this charity in his life time,
“ and refused it to those who did not
“ attend the sermon. The trustees,
“ therefore, who would be loth to do
“ any thing, that might seem partial
“ or severe, think themselves obliged
“ to pursue his good intention, in the
“ manner directed by his will: and
“ desired me to acquaint you, that they
“ expect your attendance on the ser-
“ mon, if you hope for their favour
“ and preference, unless some reason-
“ able cause prevent you.”

Adieu, my friends, resolve to live
and die like Christians. The scenes
will soon close, and put an end to all
your present difficulties and com-
plaints. Accept this labour of love,
kindly intended, if you do your part,
to prevent all future ones. I hope
to meet you in heaven, better clothed
—with the robes of light; better
fed

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fed—with the bread of life, the regale of angels; perfectly and for ever happy—with him the divine Jesus, who preached his gospel to you. In the mean time believe me

Your

Affured Friend

to serve you,

10 JAN 66

L. M.

Peckham, Dec. 25,

1749.




S E R M O N I.

The Honour and Happiness of the Poor,

LUKE vii. 22, 23.

— *To the POOR the gospel is preached.
And blessed is he whosoever shall not be
offended in me.*

 H E words, I have read, contain a proof of our Saviour's being the promised Messiah : in whom all the ancient prophecies center'd, and by whom the greatest blessings were to be conveyed to the world.

The disciples of *John* were become jealous of our Saviour's growing reputation. *He, to whom thou barest witness, baptizeth, and all men come to him* (a). " Good men are ready sometimes to cherish an unbecoming resentment at each others usefulness and popularity ; but it will be a great part of the happiness above, to judge without prejudice, and embrace one another without envy, or reserve." *John* always acknowledged our Saviour's divine character ; but his disciples, very likely, were under the common prejudice, and expected him to appear with all the marks of temporal dignity and power.

(a) *John* iii, 26,

power. The kingdom of the Messiah was in their notion a kingdom of this world, and not discerning it in the person or attendants of our Saviour, they were in some doubt about his being the Messiah.

Their master puts them into the fairest way of coming to a satisfaction of their doubts, by seeing and judging for themselves. He sends them to Christ with this question, *Art thou he that should come, or look we for another (b)?* They ask it in their master's name, which was sufficient to introduce them; but our Saviour knew it was to remove their prejudices, not his. Before them, *therefore*, he gives noble specimens of his power; he appeals to their own sense and observation, and does not urge them with his authority, without proving it. His answer then was, *Go and tell John what things ye have seen and heard. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, — to the poor the gospel is preached, and blessed is he who soever shall not be offended in me. —* Here you will observe our Saviour's proof of his being the Messiah.

1.) *From the miracles he wrought.* It was reasonable to conclude that the person, who could produce events, so much out of the ordinary course of things, must have a divine mission, and authority. *We know that thou art a teacher come from God: for no man can do those miracles that thou doest, except God be with him (c).* Miracles so kind and beneficent, miracles attended with exhortations to peace and holiness, every way worthy of God; miracles, I say, circumstanced in this manner, were proper to excite men's

(b) John iii. 19.

(c) John iii. 2.

men's attention, and give authority to our Saviour's instructions.

2.) *From the agreement of his character with antient prophecies.* There certainly was an illustrious character pointed out in those antient books; a person who should come in future time, for the benefit of mankind. *Isaiab* introduces him, speaking in his own person, to this purpose, *The spirit of the Lord God is upon me, because he hath anointed me to preach good tydings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound, &c (d).* The life of our Saviour so well employed in acts of goodness; his restoring truth and liberty to mankind; his breaking the chains of ignorance, idolatry and superstition, demonstrate the propriety of applying such passages to him. When *John's* disciples, therefore, came to enquire whether he was the promised *Messias*, it was very just in him to appeal to his works, which they might consider in connection with those prophecies, and see the proofs of his being the *Messias* from thence. But lest the meanness of his appearance should still prevent conviction, he adds, *blessed is he whosoever shall not be offended in me (e).*—My design is not to enter into the full proof of *Christ's* being the *Messias*, but only to improve that circumstance of his preaching the gospel to the poor. I would consider

- I. . . The nature of this proof.
- II. . . The excellency of this dispensation.
- III. . . The happiness of submitting to it.

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You

(d) *Isa*, lxi, 1.

(e) ver. 23.

You that are *poor* are considered here as the special objects of divine favour, which circumstance you cannot but esteem as a mark of honour. And I might hope, you will be induced, from thence, to consider and improve a subject, wherein your interest is so evidently concerned.

I. . . . I would consider the nature of this proof, viz. the preaching the gospel to the poor, as demonstrative of our Saviour's being the Messiah. By the poor, I understand, not the humble in spirit, but those who are in necessitous circumstances, the indigent and needy; to such the gospel is preached. The gospel, the joyful message, or good news, as the word signifies (f): What better news can reach persons, who have but little in this world, than to be told, that they in particular are called to the hope of immense riches, in the next world.

The books of the prophets had been extant many ages, wherein some one great person is described, as coming to bless the whole world, in whom all the kindreds of the earth should be blessed (g). This person was to introduce a new and more perfect state of religion, such as should not be confined to one family or nation; but be fit to become the religion of mankind. Some circumstances relating to his birth, life and sufferings;

(f) ὦ βουλῆ, λόγους ἀγαθὸς φέρων, εὐαγγελίσασθαι πρῶτον ὑμῖν βέλομαι.— O Senatus, verba bona fero, et laetum volo nuncium vobis primum dicere. *Aristoph. Equit.* 2.1. 33.—The verb εὐαγγελίσασθαι is used more commonly in the middle form, actively, as, εὐαγγελίσασθαι πτωχοῖς; to preach good tidings to the Poor. *Isa.* lxi. 1. so the *ixx.* (g) *Acts* iii. 25.

sufferings; the nature of his doctrine, and greatness of his works are plainly hinted at. Amongst other things it is said, with a view to this time of the Messias, *in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy one of Israel (b).* And in another passage, *the Lord hath anointed me to preach good tidings to the poor (i).*

This prediction was evidently accomplished in our Saviour, who shew'd a generous concern for the lowest part of mankind. This was a circumstance fit to be observed, as it eminently distinguished the christian, from the jewish dispensation. The prophets were sent chiefly with messages to kings and princes: but the more eminent prophet, that was to come, was to address himself to the mean and humble cottager. The jewish teachers were so corrupted by pride and avarice, that they neglected to instruct the poor; but this great teacher considered men, as rational, the creatures of God, without being influenced to partial respects of dignity, and power. The one proudly scorn'd the populace; *have any of the rulers, or of the Pharisees believed on him? but this people who knoweth not the law, are cursed (k).* The other instructed the poor with great humanity and condescension; he submitted to their condition and form, *for your sakes he became poor (l).* And, possibly, this preaching the gospel to the poor, might suggest this further, their better disposition, for receiving it. This was really the case, and might give them a pe-

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culiar

(b) Isa. xxix. 19. (i) Isa. lxi. 1. (k) John vii. 48, 49.
(l) 2 Cor. viii. 9.

culiar interest in the first blessing of that grace and truth, which came by Jesus Christ: So that the gospel, which was designed for all, as a favour, may be intended for them, as a prerogative. *Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom (m).*

The foreknowledge of future events, even such as plainly depend upon the free determination and concurrence of human agents, is a divine perfection. It does not appear reasonable to suppose, that many things, and those of great consequence to the wise government of the world, should lye out of the reach of the divine mind. We may not comprehend the method, in which the divine mind foresees such events, and no wonder when we are finite in our powers, and cannot presume them equal to the extent of nature, much less to the perfection of the God of nature, whose understanding is infinite. Certain it is, that such foreknowledge is ascribed to God as his sole prerogative, *show the things that are to come hereafter, that we might know, that ye are Gods (n).* Certain it is, that things have been foretold, years and ages before they came to pass. *Isaiah* foretold the revolutions, which should happen in the eastern monarchies. *Cyrus* was named expressly above an hundred year before he was born; his successes; his favour to the *Jews*; and his happy reign. *That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid (o).* The ceasing of regal power in the tribe of *Judah* was foretold by *Jacob*, as what would hap-
pen

(m) *Jam.* ii. 5.
(o) *Isa.* xlv. 28.

(n) *Isa.* xli. 22, 23.
Ezra i. 2.

pen when the great *Shiloh* came; which was verified, upon our Saviour's coming into the world many ages after. *The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come (p).* When our Saviour approach'd *Jerusalem*, his heart was moved, and he wept over it (q). He foresaw the desolation of that once favorite nation. He foretold their dispersion, which happened a few years after, and the event is still subsisting. They are now without temple, without altar, and sacrifice. We see the prediction circumstantially verified, and own the Saviour; we see their ruin, and acknowledge the divine prophet.

Thus when we observe so easy a parrallel, and so remarkable a connection between our Saviour's life and religion, and those antient prophecies, we have sufficient reason to believe his divine mission and authority; that this is the extraordinary person that was to come, and we need not look for another.

“ How disinterested and condescending was
 “ my Saviour! He did not come to affect popu-
 “ larity and grandeur; not to insinuate himself
 “ into the great ones of the earth, and court
 “ their favour and applause. The lowest part
 “ of mankind; the meanest and most despised
 “ amongst men were the objects of his care.
 “ Rejoice, O ye poor, that the Saviour of the
 “ world had such a respect to you; that you
 “ have the honour to be expressly named in his
 C 3 “ commission

(p) Gen. xlix. 10. By the *Shiloh* the Jews generally understood the *Messias*; and whether it signifies, *the sent, the peaceable, the prosperer, the safe-maker*, it agrees well with every character of Christ, who is eminently, the sent of God, the prince of peace, the Saviour, &c,

(q) Mat. xxiii. 37.

“ commission from heaven. *To the poor the gospel is preached.*”

II. . . I proceed to shew *the excellency of this dispensation.* This I conceive will be evident by considering

The nature of the gospel, that is preached.

The condition of the persons, to whom.

FIRST—Let us consider *the nature of the gospel*, that is preached to the poor. Its name truly expresses this, the gospel or good news. Its *author* suggests every kind and favourable conception of it, *viz.* the all-sufficient God, who could not institute religion for his own benefit, but ours. The miracles of healing, which attended the first publication, lead us to the same amiable notion of it, such as, *curing the blind and lame, healing the leprous, casting out devils, raising the dead, &c.* From such charity, shewn to the bodies of men, 'twas natural to infer, that the same power must be friendly to their souls. And indeed *the one* was but an expressive emblem of *the other*; of the gospel's design, to heal their spiritual maladies: *to remove their ignorance; to assist their moral impotency; to raise them from the darkness and death of sin, to a life of holiness.*

In judging of any religious institution, we must consider what its ends must be, to be worthy of God, and to come from him. And I think there must be those three, namely;—to give us right notions of God and his worship—to assure us of divine favour and acceptance on clear grounds;

grounds——and to encourage and assist us in the imitation of God's moral character. From hence will result a religion to the glory of God; the perfection and happiness of man; and consequently every true religion must comprehend all those ends within its design, and offer nothing, which directly, or by its natural tendency should prove destructive to either.

The religion of nature, when man was supposed to enjoy a rectitude of faculties, was contain'd in the fair book of the creation, and that directed to those very ends. Religion in this view was to be deduced from the nature of things; and to appear, in the conformity of our actions to the fitnesses resulting from them, and the several relations we stand in to other beings. Thus; — when I consider God, as the maker and governor of the world; who upholds all things by his power, and fills them with his presence and goodness; who daily and hourly bestows all the blessings we enjoy: such considerations convince me, that it is reasonable, that this being should be worshipped, loved, trusted; that he is most justly entituled to all the publick testimonies of my reverence, gratitude, and submission.——

When I consider my fellow creatures, that they are of the same nature and form with my self, both high and low, rich and poor; that there is the same admirable structure in their bodies, the same excellency of rational faculties, the same desires, passions, and propensities in their souls, *he fashioneth their hearts alike* (r),—and *bath made of one blood all nations of men* (s); when I observe, that we are all brought into the same condition, liable to the same infirmities, subject

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to

(r) Psa. xxxiii. 15.

(s) Acts xvii. 26,

to the same dangers ; from hence, I see it most reasonable, that we should assist one another, that we should do to others as we would be done by, that we should restrain all excesses of passion, which disturb the peace and quiet of mankind.

—When I look up to the heavens, and view their beauty, regularity and order, I am excited to imitate the same proportions in moral life, by piety, justice, and benevolence (†). —When I look into my self, and examine the composition of my own heart, I find certain affections there, *such as shame, pity, the love of truth, an inclination to society, the care of offspring, &c.* Those act suddenly upon occasions, and without the previous dictate and deliberation of reason ; those draw the mind by a kind of natural bias towards the same great ends of religion.

Those few reflections may be sufficient to give you some notion of the religion of nature, its principles and obligations, and of which God is the author. A religion which can never cease to direct and oblige us, whilst we are rational creatures ; and consequently must always make an essential part of true religion in every other dispensation. The gospel supposes and confirms its authority, without annulling any one of its laws. In this state of things, there were two evils, which affected us, and from which the law or religion of nature could not deliver us, *viz.* SIN and DEATH.

How we became liable to those evils, or how they came to prevail, is not here necessary to enquire.

(†) *Quae (ni coelestia) contuens animus accipit ad cognitionem deorum ; ex qua oritur pietas, cui conjuncta iustitia est ; reliquaeque virtutes ; e quibus vita beata existit.*

quire. The fact is certain they did prevail; as certain as the credit of all history can make it. A cloud of thick darkness spread it self over the face of the moral world. It was a degenerated, sinful, dying world. Idolatry, superstition and wickedness not only prevailed, but were authorized by the examples and customs of many corrupt ages. Our moral distempers became this way incurable by any remedy we our selves could apply. It would be really absurd to suppose, that men, under a strong bias one way, should be able to recover themselves easily by reasoning, to a different one; because it would be reasoning against inclination. In such circumstances, reason must be too strongly impressed by sense, and too often controlled by passion; to expect much from its authority. It would be rather born away by the more potent stream of inclination and custom.

In all corrupt ages of the world God was pleased to give some light. In the jewish state it shone with a clear brightness, and conveyed some of its rays to the Philosophers; for those opinions, which some of them are fam'd for, were very probably deduced from the revelations of God to the Jews. Plato acknowledges, that those sublime notions concerning the divine nature, and the immortality of the soul, were not his own inventions, or owing to the strength and applications of his own faculties; but received by tradition from those who lived before him (u).

But

(u) Καὶ οἱ μὲν παλαιοὶ κρείττονες ἡμῶν, καὶ ἐγγυτέρω θεῶν ὄντες, ταύτην φήμην παρέδοσαν, &c. This account, the antients, who were better, and lived nearer to the gods, than we, have delivered to us, &c.

Plato, Phileb. p. 74. Ed. Ficin,

But what neither reason, nor the law of *Moses* could do, being weak, God sent his own son to accomplish ; to deliver us from sin and death : both equally opposite to the happiness of man ; and both equally mortifying to a rational creature. From both those evils he appears our kind deliverer and only Saviour.

1.) *From sin.*

The first thing, necessary here to make an impression upon mankind, must be to assure them of the divine favour and forgiveness. So long as men have a natural conscience, an inward sense of the difference between good and evil, virtue and vice ; so long as they have the least apprehension of superior powers, reflections upon their sinful actions will be ever grievous and painful, *i. e.* so long as they are men. To prevent all difficulties on this account, the gospel scheme was open'd with the declaration of an act of indemnity and free pardon, for sins that are past, and that on faith only, *that repentance and remission of sins should be preached in his name among all nations.* (w). *To declare his righteousness for the remission of sins that are past* (x). *Through this man is preached unto you the forgiveness of sins. And by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses* (y).

Repentance likewise, such as includes amendment and reformation, is declared acceptable to God, for sins committed afterwards. This and the former grace is offered to our hope, in consideration of the incarnation, life and sufferings of the Son of God, who, on those merits, was exalted

(w) Luke xxiv. 47. Acts v. 31. *ib.* xi. 18.
 (x) Rom. iii. 25. (y) Acts xiii. 38, 39. Eph. i. 7.

exalted and authorised, to be a prince and saviour to give repentance, and forgiveness of sins (x)—
And to bless us in turning away every one of us from his iniquity (a).

Again; as it is not possible for men to be happy without an inward disposition and meetness for happiness, another essential part of Christ's design was to promote truth, virtue, and universal goodness in the world. This he did—by declaring the will of God—by reviving of truth—by the institution of laws—by the encouragement of promises—by the appointment of religious worship—especially, by the assistance and grace of the holy Spirit, and the assured hope of eternal life. Thus would Christ save us from the inward love and power of sin; subdue our lusts; regulate our desires, and passions; and cleanse us from every affection that would pollute the heart and life. He would save us in such a way, as supposes the concurrence of our own endeavours; the force of his own example, and love; and the views of a propitious God. *God in Christ reconciling the world unto himself, not imputing their trespasses unto them (b).* Grace bringing this salvation, teaching us to deny ungodliness and worldly lusts: and to live soberly, righteously, and godly in this present world (c).

2) From death.

This was another evil, which Christ found us subject to, together with the innumerable pains and distempers which certainly lead to it. Death, we see, will put an end to our existence here; to our business and pleasure, our projects and hopes,

(x) Acts v. 31.

(b) 2 Cor. v. 19.

(a) Acts iii. 26.

(c) Titus ii. 11, 12.

hopes, in that very day, our busy, compassing thoughts perish (d). We see passing before us, continually this vanity of man as mortal. Some falling in the bloom of youth, or surprized in the pursuit of useful designs; others snatched away by a sudden blow, or consuming by slow degrees; some expiring as soon as born; others bending down to the grave with the weight of years and infirmities. What a melancholy scene is this? That a rational creature, capable of such vast improvements, and pleasing itself with extensive views and hopes, should have its existence here bounded by such narrow limits, and just appear to shew what it might be, by time and experience. This is the fruit, this the punishment of sin. *The wages of sin is death* (e): And must not such a view of our frailty subject us to bondage and fear continually? But *Christ came to deliver those who through fear of death were all their life-time subject to bondage* (f). —to abolish death, and bring life and immortality to light, through the gospel (g).

Our Saviour's design was not to prevent death, but only the perpetuity of it. And this he did by dying. He went into the grave, and rose again. He broke the sleepy chains of death, and triumphed over all its power. He took away the sting by the offer of a pardon, and robb'd it of its victories by the example of his own resurrection. By that, we see the possibility of a resurrection, in general, and his promise assures us of the certainty of our own.

Thus the nature of the gospel is to represent this salvation; as well as the consequences of it

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(d) Psa. cxlvi. 4. (e) Rom. vi. 23. (f) Heb. ii. 15.
(g) 2 Tim. i. 10.

in a future state; happy to the friends of virtue; but dreadful to the impenitent and wicked.

How peculiarly gracious, and merciful was this design! Make a pause here, *O my soul*, and ask thy self, “Is this so, and what a stupid creature must I be not to secure an interest in it? “Would it avail me to shine in the splendor and “dignity of riches, and be a slave to lust! “Would it be any advantage to be honoured of “men, and rejected of God: to gain the whole “world and lose my own soul? better not have “been born, than despise this goodness; better “be poor, be afflicted, be deprived of every “comfort of life, than miss this salvation. Will “not the brutes be happier, than my self, who, “as low, as contemptible as I can suppose them, “yet can never feel the pointed stings of ingratitude, folly and shame! O God, make me “wise unto salvation, and diligent to secure the “blessings of this gospel.”





S E R M O N II.

The Honour and Happiness of the Poor.

LUKE vii. 22, 23.

— *To the POOR the gospel is preached.
And blessed is he whosoever shall not be
offended in me.*



RELIGION is the one thing needful, and its noble ends must be secured above all things, if we would be saved. We may say of it, as *Pompey* did to his friends, dissuading him from going to sea in a storm, 'tis not necessary that I should live, but necessary to the success of my affairs that I should immediately sail*. 'Tis not necessary, that you should be rich, or powerful, or learned; but necessary to the salvation of your souls, that you should be, what religion commands; virtuous and holy. This is offered to all, to the poor in particular, by the gospel. *To the poor the gospel is preached*; the way is discovered there, of securing this most important interest. — The text, as I observed, belongs to an argument in proof of our Saviour's being the Messiah. I proposed to shew here

I. *The*

* Plutarch's life of Pompey.

- I. . . . The nature of this gospel.
 II. . . . The excellency of this dispensation.
 III. . . . The happiness of submitting to it.

I have made some entrance upon the second of those general heads: and supposed that the excellency of this gospel, which is offered to you, would appear

From the nature of the gospel, that is preached.

From the condition of the persons to whom.

The gospel contains excellent institutions of religion, and informs us, that our Saviour came to deliver us from SIN and DEATH; and form our very souls into a disposition for a virtuous and perfect happiness in HEAVEN. A scheme most worthy of God for its author; a scheme so important, and yet so plain, as not to be above the capacity of the meanest, nor yet below the consideration of the wisest. — I proceed

SECONDLY — The condition of the persons to whom the gospel is preached, will prove its excellency, namely; *the poor*. Persons so much engaged by the necessities of life, cannot be supposed to have the same leisure, as others, for religious enquiries. The gospel addressed to them will, therefore, lead us to admire

Its plainness.

Its condescension.

Its impartiality.

1.) It was a plain gospel, that was addressed to the poor. They most of any needed instruction, and such as would be both plain and short, consistent with their necessary labours. Had the religion

ligion of Jesus been a difficult and abstruse thing ; had it required time, and pains, and great abilities to understand it, it must, for ought I know, have been out of the reach of the bulk of mankind. It came to save the labour of enquiry, and to propose our duty in an easy, intelligible manner. It was design'd for daily and general use, and therefore accommodated to the understanding of day-labourers. The way of salvation is so plain, that *wayfaring men, though fools, simple and unlearned, shall not err therein* (a). It is a rule to direct, what before was uncertain ; a revelation to discover, what before was concealed ; a light to manifest, what before was obscure and dark. Every character intimates its clearness ; so that a poor man, by looking into it, might read his necessary duty ; and if he does not, must be thought for ever inexcusable. Here he may learn in a short time, that reverence, love, trust, and submission, which he owes to God ; that sobriety and temperance, he owes himself ; and that truth, justice, and charity he owes his neighbour. Those matters will rise up easily to his view, and instruct him sufficiently in the objects of faith, and the virtues of conversation.

As for difficult and controversial matters, about which so many volumes have been written, and so much time and charity destroyed, if they are out of his reach, they ought to be out of his concern : because God never requires inconsistent things. The condition he has placed such in, requires their constant labour, and gives them but little leisure for study and reflection. However the great truths of religion are evident enough, and

(a) Isa. xxxv. 2,

and need only an honest heart to understand them, and a willing mind to reduce them to practice.

The method of instruction which the gospel uses, is the shortest to knowledge, namely; proposing a truth, and then enforcing it by the authority of the eternal God; which not only convinces, but commands respect at the same time. A method far more easy and instructive, than by deductions made from the reason and fitness of things.

2.) The address of the gospel to the poor, equally intimates its *condescension*. Rank and dignity may claim respect amongst men; but they cannot engross divine favours. No creature so mean, but he is the object of divine care; no privilege so great, but it is offered to their acceptance: witness the son of God sent, and the gospel, a covenant of grace, preached to the poor. What condescension this! The eternal God stoops to a cottage, and honours him who has no helper. No meanness of condition can separate from the love of God, though possibly it may from the intimacy, and friendship of men. So far from any thing of this nature, that God allows the poor to consider him as their patron and advocate (b). *Who is like unto the Lord our God, who humbleth himself to behold the things that are done in heaven, and the earth; who raiseth the poor out of the dust, and lifteth up the needy out of the dung-hill* (c). Who thinks it no diminution to his greatness to do good; no prostitution of his honour and majesty to succour the meanest creature.

3.) This dispensation is an evidence of the *divine impartiality*. 'Tis impossible, that so great and perfect a being as God is; infinitely wise, just

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and

(b) Psa. xiv. 6.

(c) Psa. cxlii. 6, 7, 8.

and good, should be swayed to any partial respects towards creatures of the same rank. Men are all equally his creatures, and equally formed after his image. And therefore, all the difference, we can suppose him to make between one and the other, must be in proportion to their moral qualities. Accordingly this character is ascribed to him in scripture with glory, *viz. that with him there is no respect of persons*. The common relation lays a foundation for a common affection. *He accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the works of his hands* (d).

The present government of the world requires a promiscuous dispensation of things; to try and prove us, whether religion and virtue would be our choice or not. And therefore as prosperity cannot be a mark of divine favour; so neither can adversity, or poverty be a token of God's displeasure. *No man knoweth either love or hatred by all that is before them* (e). When God judges of any, his judgment is founded in the reason of things; the moral qualities of persons, and the real merits of every cause. *We call on the father, we appeal to him as one, who, without respect of persons, judgeth according to every man's work* (f).

The Jews had very narrow sentiments of the divine goodness; thought themselves the only favourites of heaven, whilst all others were supposed to be abandoned to a common care. St. Peter was in this way of thinking, till he was better instructed by the vision of the sheet: when with confidence and pleasure he records the conviction; *Of a truth I perceive, that God is no respecter of persons; but*

(d) Job xxxiv. 19. Acts xvii. 28. (e) Eccles. ix. 11.
(f) 1 Pet. i. 17.

in every nation, he that feareth him, and worketh righteousness, is accepted with him (g).

The christian religion would enlarge our thoughts and hearts ; ; and lead us to believe and hope all things, in favour of mankind. *The gospel is preached to the poor* ; certainly then no one is excepted from this grace ; no one is excluded from the benefit of those helps and encouragements, unless it be for his own wilfulness and obstinate continuance in sin. God is strictly impartial in affording to all the means of happiness. The poor have the same providence for their protection and support ; the same covenant to rejoice in, the same Saviour to depend upon, in his life, death, and resurrection. There is not one law for the prince, another for the beggar ; not one way to heaven for the rich, another for the poor. All, one as well as the other, must be renewed after the image of God, enter in at the strait gate of self-denial, be accepted on the same terms of *repentance towards God, and faith towards our Lord Jesus Christ (h)*. Thus impartial is God to the poor in their highest interest, and they may rejoice, that they stand as fair for Christ and heaven as the wisest and most noble amongst men.

I will take leave to add, that in the christian dispensation God seems willing to put a peculiar honour on the poor. They are not only favour'd as objects ; but distinguish'd as instruments. Poor, plain, illiterate men, were chosen to be the first publishers of this grace. Not the wise *Greek*, or learned *Rabbi* ; not the noble and rich in their splendid equipages : but men of low degree, and a plain education. Tent-makers, and fisher-men, were to convey those good tydings to mankind.

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God

(g) Acts x. 34, 35.

(h) Acts xx. 21.

God seems to put a contempt on, what men most admire, pomp, and grandeur ; and contrary to common expectation, gives a surprising success and reputation to simplicity and plainness, that the excellency of the power might appear to be of God. *Not many wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish, weak, and base things of the world, to confound the wise, and bring to nought things that are, that no flesh should glory in his presence (i).*— I come to the .

III. . . . General ; under which I hope to convince you of *the happiness of giving up every prejudice, and submitting to this constitution of mercy in the gospel.* *Blessed is he whosoever shall not be offended in me.* I need not enlarge upon the advantages of the gospel, when its tendency is happiness, as before observed. Its design is to exalt and perfect human nature, and furnish us with those happy dispositions, which might render us in every station, both easy and useful. Thanks be to God for this divine light, which instructs us in true wisdom, without the labour of searching, or danger of mistaking ; that gives us amiable notions of the divine being ; fills us with the lively hope of a resurrection, and future blessedness ; and makes us heirs of immortality.

But then our Saviour, by expressing himself in this manner, supposed that some would be offended. Strange perverseness ! that takes occasion of offence from the best things, and turns into a poison the very remedies of life. Men have their various prejudices and distastes to the gospel. My
subject

(i) 1 Cor. i. 26—30.

subject leads me to consider and refute those of the poor. — And

1.) The poor would excuse themselves from religion, because of *their strait and difficult circumstances*. Thus they reason ; “ Providence has placed us in a condition subject to many wants and necessities, and what can be expected from us, when those are sufficient to engage our whole attention and time.” More undoubtedly will be required of rich men, as they have more leisure. It must be a reproach to dignity and wealth, if those, who possess them, do not excel in the knowledge and virtues of religion, when nothing can be supposed wanting, but inclination. Yet since God requires nothing beyond the capacity of his creatures, we must consider whether there be not a character of religion consistent with poverty. The poorest man certainly can cherish a reverence and fear of God ; love and gratitude to the Saviour ; a proper concern for his final happiness, can exercise humility, patience, submission, fidelity, truth, and the love of mankind. In this character he can appear and shine ; those virtues he can cultivate, without confining himself to a closet, or lessening his days wages. He can, in the beginning of the day, acknowledge the divine protection, and conduct the labours of it with diligence and fidelity : virtues of great dignity, and lovely in the sight of God and man.

As for publick worship on the Lord's day, poor men cannot plead the want of time for it, because the law of their country has forbidden on that day, every other labour. And I would not suppose them so insensible of divine goodness, as to prefer their indolence and ease, to the honouring of their greatest benefactor. Such, indeed, cannot

appear in the church with the advantage of dress: but if they come with right affections, and *worship in spirit and truth*, they come with the best furniture for pleasing God; *he seeketh such to worship him* (k). If they appear clean and plain, 'tis all that can be expected from persons in their circumstances. A little saving, perhaps half so much as some poor men spend out of their families in an alehouse, would answer this purpose. Were they once convinc'd of the worth of their souls, and the excellency of salvation, they would soon get over this difficulty. And were they willing to worship God, but after all found it hard to provide themselves with clothes, I hope they would find some good *Christians* near them, who would apply some of their charity this way, to encourage a pious disposition.

2.) Another prejudice of the poor arises from an *indifferency to reputation*, not caring what the world thinks, or says of them. "As I can make
 " no figure, and pretend to no influence, why
 " should I be solicitous about fame, and the opinion of others." And what is the consequence of such reasonings, but that men slide into a custom of bad words and bad actions, without apprehending the indecency of either. Such might reason more justly in this manner. "What a strange
 " creature am I to love the society of men, and
 " yet behave quite insensible to their censure or
 " praise? Must not I be very stupid to walk up
 " and down the world, and be content to be
 " pointed at as an object of infamy and contempt.
 " My brutal language, my never-ceasing oaths
 " and curses, must render me odious to all, as it is
 " an open defiance of God and his power? And
 " shall

(k). John iv. 23.

“ shall I still add, when I am reproved, that foolish defence, I DON’T CARE; a defence that adds sin to sin, and tramples upon all the generous motives of life and religion.”

If you will look into the scriptures, you will find exhortations to mind those things, that are *honourable, lovely, and of good report*; *if there be any virtue, any praise, to think of these things* (l). The desire of praise is a natural passion, and design’d to be the spring of noble actions. The gospel exhortation is co-incident with this affection, and would excite us *to walk honestly* (m), or with a grace, before the world. The virtues of religion have charms to command respect, and cast a brighter lustre upon persons, than all the pomp and grandeur of riches.

“ Let me be solicitous to adorn a profession, that will adorn me; and love virtue, that will render me lovely. Grant me, O Father of mercies, thy heavenly grace, to dispossess my mind of every unreasonable prejudice, and enable me to live so, as to deserve the favour of my superiors, and the love of all mankind. Though my condition be mean, let my moral character be illustrious; though I have not the appendages of fortune to command respect and observation, let my faith and virtue shine, and the graces of truth and integrity attract a general esteem and encouragement.”

3.) The last prejudice, I shall mention, proceeds not so much from their condition, as corruption, and perhaps strengthens every other prejudice, I mean *the strictness of the obligations, which the gospel lays upon us, to purity and universal holiness*. To confine their desires, regulate their

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(l) Philip iv. 8. (m) 1 Thes. iv. 12. εὐσχημόνως

their passions, submit their wills to the will of God, and chuse, in the face of a temptation, rather to suffer than sin : this, I say, they find irksome and painful, and had much rather follow the bent of corrupt inclinations, than give themselves all this trouble. When there is not in the soul a rooted love of God and virtue, how natural will it be to reason in some such manner. “ My days
 “ wages are not sufficient to support my self and
 “ family, and to set up for a strict and real christian,
 “ is only the way to fill my head with infinite scrup-
 “ ples, and restrain me, on many occasions, from
 “ making some secret addition to my income.”

What must be the effect of such wrong reasoning, but to prepare men for being fraudulent and unfaithful ; to lie, and flatter, and deceive. *Agur*, sensible of the temptations both of prosperity and adversity, chuses for himself the happy mean between both, *Give me neither poverty nor riches, feed me with food convenient for me* (n).

Why not riches ? lest I be full and deny thee, and say who is the Lord : lest I grow insolent, as I grow rich, and throw off the very profession of religion, and then affect a proud independency. Has not this been too often the effect of great fortunes ? Have not the heirs of them too often become indifferent to all religion, if not downright prophane. Have we not seen the labours and successes of *one age* laid in a fund for the pride, luxury, and impiety of *the next* ; and what *one* has denied to charity, friendship, and reputation, has been freely spent by the *other* upon a gay and sensual life. A reflection that should dispose us to be more moderate in our desires, and more abundant

(n) Prov. xxx. 8, 9.

abundant in our charities: for then we shall be certain that all our labour will not be lost.

Why not poverty? *lest I be poor and steal, and take the name of my God in vain*: lest my narrow circumstances should tempt me, on any occasion, to defraud and rob, and then forge a lie, or swear by the name of God, to conceal the injustice, I have been guilty of. Strange perverseness of human nature! Virtue suffers in either extreme. We cannot bear *much*, or *little*, without offending religion; without neglecting God, or insulting him.

The truth is, religion is so far from being an enemy to our temporal interest, that it serves to promote it. It secures the divine blessing, which many times enriches with an affluence. *He raiseth the poor out of the dust (o)*. It encourages those virtues, whose natural tendency is to procure wealth and esteem, viz. humility, moderation, justice, fidelity, and diligence. *The hand of the diligent maketh rich. — A faithful man shall abound with blessings (p)*. If a man has but patience to wait, and constancy to pursue right measures, he need not doubt of success. Honesty exposes to no mischief, and fears no discovery. What it gains is fairly its own, and no disagreeable thought rises to embitter the enjoyment. *The blessing of the Lord maketh rich, and he addeth no sorrow with it (q)*.

This prejudice therefore, is without any real foundation. The poor man's wages will support him, where there is any thing of good management; where there is no sloth to be indulged, no sottish vices to be provided for. In either of those

(o) Psa. cxiii. 7.

— Valet ima summis mutare, et insignem attenuat deus obscura promens.

Hor. od. i. 34. 11.

(p) Prov. x. 4. Ib. xxviii. 20. (q) Prov. x. 9—22.

those cases nothing but distress can be expected. An intemperate love of ease and pleasure, will bring great men low ; and make rich men poor. *He that loveth pleasure shall be a poor man ; he that loveth wine and oil shall not be rich (r).* i. e. he that liveth deliciously and profusely, beyond his circumstances, must expect to be reduced. He may tell us that he cannot live penuriously, and yet takes a certain method to bring himself to penury. He *cannot* live whilst he is in good circumstances ; but never once reflects, that he *must* live, when he has sunk himself into bad ones.

I have now done with the general heads proposed, and, for a close of all, would address myself to the persons principally concerned.

(r) Prov. xxi. 17.





S E R M O N III.

The Honour and Happiness of the Poor.

LUKE vii. 22, 23.

— *To the POOR the gospel is preached.
And blessed is he whosoever shall not be
offended in me.*



THE conduct of this subject has been to demonstrate the nature and excellency of the gospel, which is preached, and to shew that the prejudices against it, *of you that are poor*, are really without any foundation. The effect of it has been a declaration of your honour; it remains, that by your hearty concurrence, you make it a means of your happiness; and, I am ready to flatter my self, what I shall offer, will be an inducement to it. I am sure this address is made to you with a sincere good will. I know that your souls were valuable in the redeemers sight, and I would speak to you now, as the objects of his care. By that dear name, by the merits of his death, and the greatness of his love, I would entreat your acceptance of the grace he intended. You see the utmost impartiality in providing and offering this
salvation;

salvation; and nothing can render it impossible, but your contempt of it.

You may indeed think God unkind in placing you so low amongst your fellow creatures. But consider, that he answers some valuable ends by this variety in mens outward conditions. The rich, in such a state, will want the services of the poor: The poor will want the favour and encouragement of the rich. By this means they will be led to an exchange of good offices, and be more closely united together. 'Tis not the condition, but the temper of mind in it, that distinguishes one man from another. "A chearful poverty," *says the philosopher*, is honourable, and indeed "can be scarce called poverty, because it is chearful. A mind accommodate to a low condition, is truly rich: for not he that has but little, but he that is always craving, is the poor man (a)." *If we have learned*, saith the apostle, *in whatever state we are, therewith to be content (b)*, and he spoke from experience, *i. e.* if our desires are moderate, not importunate; and our submission entire to the will of God, we shall be rendered superior to every difficulty and distress.

Notwithstanding this diversity in mens conditions, there may be a greater equality than we imagine, by supposing some blessings in one condition, a compensation for those in another. One may be rich and sickly; another poor, but vigorous and healthy in all his faculties. The plenty of the one, may create dulness and disappointment; the plain fare of the other, preserve all the pleasure of appetite. Here dignity is clouded with disturbing passions, and low sensualities; there a mean appearance is virtuous, innocent and contented.

(a) Sen. ep. 2. Vid. Title page. (b) Phil. iv. 11.

contented. Suppose either of those opposite conditions were offered to our choice, I am apt to think, the choice would fall on the side of poverty. However in the great essentials of life and happiness, you have an equal interest with others. You have the same air, sunshine, and grateful turns of the year ; the same God and father, the same redeemer, and blessed spirit ; the same hope and heaven. When God has done so much for you, should you be unmoved, unaffected with such goodness ?

Here is, I apprehend, a fair occasion for your thankfulness and admiration.—— Should you not admire the love of the father, in first designing the plan of this salvation ? Here the mercy began, and here it will end, *that God might be all in all* (c). You must not imagine him full of anger and wrath, till he was pacified by the interposition of his son ; but that the interposition of his son was the contrivance and effect of his own goodness. He is not represented in scripture as hating the world ; but *so loving the world, that he gave his only begotten son, that whosoever believed in him might not perish, but have everlasting life* (d.) How adorable is this goodness ! How should it engage your hearts, that persons, in your condition, were particularly considered, when the wonderful scheme was laid ? —— Should you not admire the love of the Son ; that, when God did not think fit to send his blessings down, but through a mediator ; when this seemed best to answer the ends of government, our Saviour should willingly undertake this office, and stoop so much below his original dignity, to become your friend ? he came not to aggrandize himself with wealth and power ; but

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(c) 1 Cor. xv. 28.

(d) John iiii. 16.

to suffer, and dye ; to remove every curse, and sanctifie every cross ; to destroy the power of sin and death. Your hearts should rejoice at the tydings, and your tongues join in the acclamations of heaven, saying, *worthy is the lamb that was slain.*

— *Blessing and honour, glory and power be unto him that sitteth on the throne, and the lamb for ever and ever (g).*

Should you be far from any such good dispositions, and fallen into bad courses contrary to this gospel, it behoves you, in point of gratitude, as well as interest, to forsake them. Would you be poor and carnal ; low amongst men, and at enmity with God at the same time, and nothing to expect hereafter but ruin ; would you be losers in both worlds ? Though you may escape punishment for your sins from men, you will not be able to escape the righteous judgment of God. Before the last tribunal *stand both small and great (f).* And how will you then justify those sins, which you now fear, lest they should be discovered ; or ashamed, lest they should be seen ? Those things should be now thought of, as well as the wilfulness of your own destruction. Yes destruction will be your own choice. But, if you will sacrifice your reason and reputation to your corrupt inclinations ; if to please your selves for a day, you will run the hazard of being undone for ever, who can you blame but your selves. What would you think of a prisoner that should refuse his enlargement, or a rebel, his pardon ? You are guilty of the same absurdity, and prefer bondage to liberty ; and death to life.

This sinful conduct cannot proceed from any obscurity in the expressions of the gospel, but your own obstinacy

(e) Rev. v. 12, 13.

(f) Rev. xx. 12.

obstinacy: Can any thing be plainer than this declaration of the Saviour, *if thou wilt enter into life, keep the commandments (g)?* Those commandments you will not keep. What can be more intelligible and particular than the apostle's caution, *be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, that is, sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God (h).* And yet you will come into the number of one or other of this black catalogue. All the hindrances to mens salvation must be fetched from themselves, as in the parable of the marriage-feast (i). And our Saviour points at the same cause of ruin, *ye will not come unto me that ye might have life (k).*

O think of those things, whilst thinking will be of any service to you. If ever you are saved at all, it must be by Christ; *for there is no salvation in any other (l).* But if you don't like his way, you will never reach his end, viz. salvation.

I would hope better things of you, even things which accompany salvation. I would persuade my self that you are ready to yield to the power of truth; and if you cannot be rich in lands and earthly things, would desire to be rich in faith, and heirs of the kingdom of heaven. If this is the case, that I might improve so happy a disposition, I would advise you

I. . . *To consider your selves always as under the eye of God **. God filleth all things with his presence,

(g). Matt. xix. 17. (h) 1 Cor. vi. 10, 11.

(i) Luke xiv. 18. (k) John v. 40. (l) Acts xiv. 12.

* Mr Tomkins desired this subject might be recommended unto you.

presence, and therefore must have an exact and perfect knowledge of you; of your hearts and ways. He sees the thought, which rises up with such quickness; the design, which is formed with so much secrecy: nothing can escape his observation, how secret or retired soever. The psalmist has elegantly expressed the divine omnipresence: *whether shall I flee from thy presence? if I ascend up to heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me up* (m) q. d. "Had I the power of conveying my self to any distance, I could not possibly avoid thy presence. If to heaven there I should behold the seat of thy majesty and glory. If into the darkness of the grave, that obscurity could not hide me. If I could move with the swiftness of light, and post away on the wings of the morning, thy pursuing hand would outstrip me. Wherever I am, I need thy supporting power, and therefore so long as I am conscious of my own existence, I must own and adore thy presence." "What a thought is this to impress my heart? How should it teach me to fear God in all places, and at all times, since no retreats, no disguises of night, or hypocrisy, can place me out of his sight." How natural is it to think our selves secure within the inclosure of our own breasts? But, let me tell you, there is a sky-light, in every one of them, through which God looks, and observes all that passes there: we are all naked in his sight. Should not this suppress the unlawful wish, and check the polluting thought. We would

(m) Psa. cxxxix. 8, 9, 10.

would approve our selves, by a decent behaviour, before persons of superior character ; and why not much more before the great God, whose presence infinitely exceeds theirs, and whose approbation is of infinitely more consequence ?

In this light, hypocrisy in all its forms ; deceit and fraud with all their subtilties, must appear both odious and vain. We may conceal our selves from men, and sin so secretly, as to escape their censure and punishment ; but not God's.

“ The time is coming, when every secret sin, I
“ commit, will be published before angels and
“ men. God saw the mischief, when it only lay
“ in the thought and desire ; he saw through all
“ my disguises, and excesses, and will in that
“ day make it manifest. That artful lye, that se-
“ cret fraud, that dark, retired scene of lust will
“ be detected then, and exposed before the most
“ numerous assembly. And can I bear the re-
“ proach, the scorn, the insults of that day ?”

You feel many times how painful your sins are in this world ; so painful, that you cannot conceal your shame and torment. Believe me this will be much greater in the next ; where the discovery will be more perfect, and the consequence more important.

In vain therefore are all our shifts and coverings. In vain *the murderer rising with the light, killeth the poor and needy*, as they go out early to labour ; and *in the night is as a thief*, watching an opportunity to break open the houses of the rich : in vain *the eye of the adulterer waiteth for the twilight, saying, no eye shall see me, and disguiseth his face.* (n). God sees through the thickest veil of night, and will reveal it. Such a thought

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should

36 *The Honour and Happiness*

should frequently rise up in our minds, and out-brave a temptation.

Joseph, when young, a servant and slave, was tempted to abuse his master's bed. There was every circumstance present to encourage the temptation; but the apprehension of a present God, dash'd it out of countenance. Gratitude to a kind master, had no doubt its proper influence; but the principal, the effectual restraint, was from a full conviction of the divine presence and goodness, *how can I do this great wickedness, and sin against God (o)?* How can I lye, or steal, or swear, and defie both the presence and power of God: of that God, who can do for me more than I can ask; and do against me more than I can fear.

II. . . When we have possessed our minds with an inward sense of God, our next care should be to render our deportment virtuous and christian, and this will particularly regard our WORDS and ACTIONS.

1.) *Our Words.*

Speech is an excellent gift of God. It distinguishes us from all other creatures, and it should be our care to excel others in that, which is our excellency (p). It was design'd to qualify us for praising God, and edifying one another; and really enlarges

(o) Gen. xxxix. 9.

(p) Hoc enim uno praestamus vel maximè feris, quod colloquimur inter nos, et quod exprimere dicendo sensa possumus. Quamobrem quis hoc non jure miretur, summeque in eo elaborandum esse arbitretur, ut quo uno homines maxime bestiis praestent; in hoc hominibus ipsis antecellat? *Language eminently distinguishes us from brutes; by this we have a social intercourse with one another, and are able to convey our sentiments. Must not every man then be struck with this, and own, that to excel mankind themselves in that quality, which gives them the preference to brutes, should be his ambition and care?*

Cic. de Orat. i. 8,

larges all our rational prospects and pleasures. If, instead of this, we make language an instrument of sin: of impiety towards God; and of mischief towards our neighbour, we contradict the principal end for which it was given. The vices of the tongue are innumerable, and the certain marks of a corrupt rotten heart. Those, I would advise poor people (and others are obliged as well as you) to guard against, are

Obscene and filthy talking. No such corrupt communication should proceed out of your mouth (q): because it shews the soul to be in a more desolate condition, than the body. It is an immorality of a deep taint, and quite unnatural. It is offensive to the purity of God, which opposes it; and the authority of God, which condemns it. It is hurtful to the innocence of others, shocking to modesty, and violates the decencies of life. So degenerate is this temper, that instead of being a proof of good humour and wit, it is a real proof of brutality, and shews that human nature can be degraded into that of a lascivious goat. The moralist bids us observe, “ how nature in the frame of our bodies, has covered those things, which could not be so handsomely shewn, or which only served to some certain ends and necessities of nature: how in the frame of our minds, she has seconded this view, by implanting in us a sense of shame and modesty, to teach us that we should avoid in conversation whatever might offend the eyes or ears (r).” Our religion has ranked chastity

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and

(q) Eph. iv. 29.

(r) Quae partes autem corporis, ad naturae necessitatem datae, adspæctum essent deformem habiturae, atque turpem, eas contextit, atque abdidit. Hanc naturae tam diligentem fabricam imitata est hominum verecundia.—Nos naturam sequamur,

and modesty amongst the virtues, and recommended purity as its own perfection (s).

Clamour and contention. This is to indulge resentment till it breaks forth into noise and defamation; and the disturbance of a quiet state of things about us. It generally rises from small beginnings, but increases by opposition, and many times ends fatally. You should consider that such a behaviour is contrary to the gospel, preach'd to you, which exhorts; *let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you (t).* Not rendering evil for evil, or railing for railing (u). A little reflection would convince you, that the indecency of violent anger should serve to restrain it, and, the inward pain, it gives, engage you to suppress it, out of kindness to your selves. In this last view it is just as absurd, as if a man should chuse to live in a fever, or travel in a storm.

Curfing and swearing. This is an insufferable rudeness, and insult upon the great object of religion, and you cannot be supposed either to love or fear God truly, when you use his name with so much levity, and mingle it with every vain trifling story. Sure I am, that you have no provocation to it on God's part, who, far from being injurious or severe to you, is ever kind and compassionate: Sure I am, that you have no temptation to it on your part; for though other sins may have the
baits

quamur, et ab omni, quod abhorret, ab oculorum, aurium-
que approbatione, fugiamus.

Cic. off. 1. 35.

(s) Vid. Eph. v. 3, 4. Colof. iv. 6. 1 John iii. 3.

(t) Eph. iv. 31, 32. (u) 1 Pet. iii. 9. Rom. xii. 18.

baits of pleasure or profit, this has neither, and can be only the effect of a wanton, prophane spirit. That Saviour, to whom you are so much indebted, forbids it. *I say unto you, swear not at all (w).* And you cannot but know, that it is a defiance of the third commandment, which has in it an authority to command your reverence; and a guard, that should make you tremble at the violation of it. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain (x).*

Lying is another abuse of language, and deserves all your caution and resolution to avoid. It is one of the worst qualities that can affect us. It confounds the essential differences of things; destroys the very foundation of justice, charity, commerce, friendship, and religion; is an enemy to honesty, to the peace, comfort, and safety of life, and lies at the bottom of every bad character. The malignant nature of a lye consists in its opposition to truth; that truth, which every man has as much a right to, as to the advantages and comforts of society. *A lye is the affirming a thing to be true, which we know to be false: i. e.* by our words we intend to convey, to those we friendly converse with, an idea of things, different or contrary to that idea we have in our own minds; and consequently that there is no agreement between our tongues and our hearts. This is a very base, infamous, and detestable sin; universally and justly abhorred. However I cannot but be surprized, that a false notion of honour, should many times lead men to resent the imputation, more than the inward turpitude, and guilt of this sin: that tho' they won't scruple to tell a lye, yet should scorn

E 3

(w) Mat. v. 34.

(x) Exod. xx. 7.

to be told of it ; and venture, rather than come under the imputation, to commit murder, *i. e.* rather than be thought base in this world, be content to be damned in the next. But really, 'tis the inward guilt, that makes a man contemptible and vile ; 'tis the truth of the imputation, that should principally affect our delicacy and honour.— You will, very likely, be employed, by the masters you serve, in several messages ; be entrusted on many occasions, to buy and sell for them ; have many valuable things committed to your custody. If there is no truth in the account you give of such trust ; if you buy for less, or sell for more than you say ; if you purloin and apply any thing of your charge to your own use, or suffer others to do it for some advantage, and yet protest your innocence, you are guilty of lying ; and what you get by such deceit, you have no more right to, than the estate your master owns, or the cloaths he wears. Such management, as it destroys your innocence, so it must affect your inward peace. In such circumstances, without repentance and restitution, you can neither live with pleasure, nor die with safety. Guard then against so malignant an evil. Guard your children against it : for lying is the beginning of their ruin : as sabbath-breaking is generally the finishing of it. I am sensible, you will be many times tempted, in the course of your affairs, to promise what you cannot perform. But never promise absolutely ; never make one promise inconsistent with another, lest you should come under a suspicion of this vice. Maintain at all times a character for truth, and no body will be displeased, that you cannot serve all at once. If they are ; they lay a snare for your souls, and are partakers of your sin. The
scripture

scripture every where guards against this sin, particularly in that passage, *wherefore, putting away lying, speak every man truth with his neighbour, for we are members one of another* (y). Lyars stand in a very black catalogue, of *forcerers, whore-mongers, murderers, and idolaters, there also is he that maketh and loveth a lye* (z): and their doom is equally dark and tremendous, *a part in the lake, which burneth with fire and brimstone, which is the second death* (a).

2.) *Our Actions.*

This opens a subject of equal extent with the duties of christianity, and did we act up to those principles, we should never fail to be useful and respected, in whatever condition the providence of God should place us. But as the poor are generally engaged in the ministerial offices of life, I would only recommend such things, as would greatly contribute to their advantage. How poor soever a man is, how destitute his condition of outward blessings; yet 'tis possible to make himself of importance by a proper behaviour. An honest man will be of value in every station. A peaceable neighbour, an industrious labourer, a trusty servant, though poor, is an useful member of society, and a blessing to those families he is engaged with. That you, who are poor, may acquire such consideration, I would recommend to your study and care the following things, *viz.* affability, sobriety, diligence, and faithfulness.

Affability is a desire to please, and become agreeable to those about us. Some have an innate goodness of temper, that disposes them to oblige; but where this is not the case, its likeness should be acquired and practiced as a virtue, and

D 4

then

(y) Eph. iv. 35. (z) Rev. xxii. 15. (a) Rev. xxi. 8.

then you can never fail of esteem. A command received with cheerfulness, and executed with inclination, will always engage the heart. Whereas murmuring, soweriness, and reluctance, will ever give distast. Servants are therefore exhorted, *with good will to do service (b).*—*Whatsoever ye do, do it heartily, as to the Lord, and not unto men (c).*

Sobriety is a prudent and just restraint upon the appetite of sensual pleasures. To argue, from the having such appetites, the lawfulness of indulging them without reserve, is perfectly absurd. There may be a strong impulse and excitation to those things, and implanted in us for wise ends? but since it is a blind instinct, what has no moral discernment in it, its object and force ought, in all reason, to be regulated; to be regulated by reason, and in proportion to its end. If it would carry us to offend against the decencies of life; against virtue and religion, it ought to be immediately denied and restrained. It will be the duty and interest of every moral agent united to flesh and blood, to govern the force of his passions and appetites, so as to preserve the united system in its beauty, strength, and use. This must appear to be the will of our creator. But licentiousness, and an unbounded gratification, in the experience of all ages, has had a quite contrary effect, to effeminate, impair, and destroy the constitution, and therefore must be unlawful.—There are *two vices* contrary to sobriety, which poor persons should especially guard against, *viz. whoring and drunkenness*: both wastful vices, which those, who have but little, must sink under; both infamous: and infamy added to poverty, must give it a most shocking

(b) Eph. vi. 7.

(c) Colos. iii. 23.

shocking appearance. He that attacks the virtue of others, and ensnares them to acts of uncleanness, destroys that innocence, which is the source of inward comfort, and a ground of reputation and usefulness. He acts unworthy the original appointments of providence; inconsistent with the interest, and relations of civil society; and does what he can to fill human life with endless anxieties and cares; nay, he exposes to damnation a soul that is of more worth than the whole world. He therefore, that is guilty of this vice, is the author of more real mischief to the persons he debauches, than if he had robb'd them of their substance, or cut off their right hand, and can be deem'd no less than a publick enemy to mankind. This vice generally meets with its severe punishment in this world; and as it most directly opposes the spirit, and purity of the gospel, will be more severely punish'd in the next (*d*). — *Drunkennes*, the other vice is the most stupid one, as it turns reason out of watch and ward, when all those evils will soon come in, which a careless hand, a licentious tongue, or a dissolute heart can commit. It poysons that body it was design'd to pamper: we are but clay, and that by much wetting will fall asunder: it mortifies and starves that family, it pretends, by its friendships, to support better. It promises pleasure, and runs into unnecessary and dangerous quarrels. It sets aside wisdom, and exalts folly before the world. Inconveniencies enough, one would think, to make a poor man abhor it; especially as it shuts up the compassion of others against him: for nothing can be more odious to God and man, than a vicious necessity. In
fine,

(*d*) 1 Cor. vi. 18, 19.
Eph. v. 5.

1 Thes. iv. 3, 4, 5.
Heb. xiii. 4.

fine, the severest thing, that can be said against it in this world, is, "that drunkenness puts a man out of all the relations of life at once, and makes him liable to offend against them all." And the severest thing, that can be said against it, as to the next world, is, that it shuts a man out of the kingdom of heaven (s), and so makes him fit neither for heaven or earth.

Diligence is another thing that will recommend you to esteem, and that is to be just in employing your labour and time for your masters benefit. No one would be so cruel as to expect incessant labour, without intermission; yet you should be as industrious behind your master's back, as under his eye; and perform, according to common estimation, and price, a days work. To do otherwise is a breach of justice. Negligence, and idleness, are not only unjust to man, but displeasing to God, who commands you to labour, as under his eye, as well as your master's; for conscience sake, as well as conveniency: *not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart (f)*; and that will is the practice of truth and universal righteousness.

Faithfulness is the honest care and management of a trust. Business cannot be carried on without many hands, and consequently not without placing some confidence in others. Whatever part of your master's interest is committed to your hands, should be preserved and improved solely for his advantage. You must commit no fraud, and make no waste your selves; nor suffer others to do it.

Servants

(e) Read the following scriptures, Prov. xxiii. 29, to the end of the chapter. Luke xxi. 34. 1 Cor. vi. 10. Eph. v. 18.

(f) Eph. vi. 6.

Servants be obedient unto your masters in singleness of heart (g). i. e. not with crafty double views ; but with an honest upright plainness. Not purloining, but shewing all good fidelity (b), Fraud committed under favour of such confidence ; fraud practised by those, who have been preferred before others, and received some marks of encouragement beyond others ; fraud, I say, in such cases, not only violates justice, but honour and gratitude. But the most detestable way of abusing a family, is by corrupting the children of it. Should they come frequently where you labour, or should you attend their visits or diversions, and take all opportunities of making ill impressions on their tender minds ; of corrupting their morals by bad councils, or bad words and actions, you do your masters the greatest possible mischief ; and may ruin this way all their labours and designs.

The practice of the virtues before-mentioned, will preserve a decorum in the course of your lives, which will command respect ; you will guard against many trifling, insignificant actions ; you will avoid an idle, lazy, sottish, vicious course, which has multiplied the necessities of life, and put many upon violent methods of supporting it : by which means they have brought themselves to
A SUDDEN AND SHAMEFUL END.

Though I have only mentioned the care you ought to have of your *words* and *actions*, I did not by this intend to tell you, it was your only care. No——If ever you desire to succeed in this amiable conduct, two things are further necessary, *namely*, the governing your hearts, and seeking to God for his assistance and blessing.—The HEART is the secret theater of all wickedness.

Here

(g) Eph. vi. 5.

(b) Tit. ii. 10.

Here sin begins to live in irregular thoughts and desires ; and here it is cherished and ripen'd for practice. You may think there is no harm in them, because they are not visible to others, and injure no one. But you mistake in thinking so. They are all visible to God ; they really injure your selves, and rob you of your innocence. Our Saviour therefore said, *he that looketh on a woman to lust after her, has committed adultery with her already in his heart* (i). The covenant of God reaches to the heart, and he promised in it to write his laws there : *I will put my laws into their minds, and write them in their hearts* (k.) To what purpose this ? It was certainly to tell us, that God sets up his authority in the soul, to controul, and govern its inward motions ; and consequently, that all thoughts, desires, and wishes, condemned by God's authority, must be sinful. The heart is the fountain from whence issue so many polluted streams : *those things, which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies* (l). If we love irregular thoughts and passions, and imbrace them with the consent and approbation of the mind, though they should not break out into acts, we are yet guilty before God. Interest, reputation, and the fear of laws, may prevent the outward act, but the will is in it, which determines its moral quality. *When lust hath conceived, it bringeth forth sin* (m). Our lusts are our passions in excess, and our inward approbation of those, makes them criminal, and constitutes

(i) Mat. v. 28.

(j) Mat. xv. 18, 19.

(k) Heb. viii. 10.

(n) Jam. i. 15.

stitutes the carnal mind, which is enmity against God (n). This deserves frequent consideration ; that the lye which is conceived in the heart, the fraud which was first design'd, the theft and robbery, which were first contrived and purposed there, are sinful, tho' they should go no further (o). 'Tis easiest to correct things at first, before they have acquired strength by time, and habit by use. The shortest way to prevent bad words, and bad actions, is to abhor vain thoughts, and keep the inward motions of the soul to the measures of reason and virtue. I hope therefore you see, by this time, the importance of that divine instruction, *keep thy heart with all diligence, for out of it are the issues of life* (p).—No less necessary is DIVINE ASSISTANCE to your duty ; to enable you to acquire right dispositions, to cleanse you from every pollution ; and support the truth and honour of your christian profession. In your temporal affairs you would be glad to have the advice of a wise man, or the charitable help of a bountiful friend : in your spiritual affairs you should much more prize the assistance of God, a friend infinitely wise, and infinitely bountiful. If we know any thing of our selves, of the imperfection of our knowledge, the impotency and inconstancy of our hearts, of the nearness and power of temptations, and our readiness to follow bad customs and examples, we should be very thankful for preventing and restraining grace. You should the more prize the gospel, that is preached unto you, for the promise in it of the SPIRIT, whose office it is to sanctify and renew the

(n) Rom. viii. 7.

(o) Has patitur poenas peccandi sola voluntas.
Nam scelus intra se tacitum qui cogitat ullum.

Facti crimen habet.

Juv, Sat. xiii, 208.

(p) Prov. iv, 23.

the heart ; to raise you above your infirmities, and animate your religion with new ardours of love and zeal. God's readiness to bestow it is represented in a strong and lively manner, by the affection of parents to their offspring. An earthly parent would not mock his children's cries for bread with the offer of a stone or a scorpion, but give them food convenient ; *how much more shall your heavenly father give the holy spirit to them that ask him* (g). If then you have any serious convictions and resolutions, don't stifle or divert them by sensible amusements ; don't depend upon your own wisdom and strength in pursuing them, but the help of God. Ask of him his spirit to fix your convictions, and improve them into a new nature. Ask it with a sense of your want of it ; ask it with an importunity expressive of your value for it, and then you cannot miss it.

III. . . For a close of all, give me leave to exhort you to open your minds to the influence of all those motives, which are fitted to excite attention, and draw you into right measures for attaining this salvation. I should rejoyce to be the happy instrument of good to your souls ; to cherish virtuous dispositions where they are, and raise a proper concern in those who are secure. I wish I knew the winning address, the well tried words, that I might speak with such effect as to alarm the unconverted, and bring a penitential stream from that rock. I see the misery and danger of such, and fain would assist their escape to safety : fain would I hasten them as the angel did *Lot* out of *Sodom*, and for the same reason, because a storm of fire and brimstone was coming down (r).

Wil

(g) Luke xi. 13.

(r) Gen. xix. 22, 24.

Will it touch your GRATITUDE to say, that you are the care of providence, even whilst you are sinning against God. God never made any creature, but he charg'd himself with its support, if that creature be not wanting to itself. A thought that will encourage you, when you have many children; they being more the children of providence, than yours. If the condition you are in seems best to your heavenly father, most consistent with your virtue and happiness, you should be resigned. Opinion has introduced many distinctions into life, which are not essential to life. You must not then judge of it, and God's regard to you, by splendid equipages, and glittering appearances; but by what is necessary. The real wants of nature lie within a very narrow compass. Nature is bounded, but imagination is infinite,

Will it awaken your FEAR to be told, that sin is the greatest possible evil. Its nature is malignant, and its end ruin. Yes; that thing which wears so many treacherous smiles; that decoys with so many artful promises, is an evil above all other evils. *Sin is exceeding sinful (s)*. Our blessed Saviour, who took part with us in other evils, in poverty, reproach, persecution, sorrow, pain, and death, would have no communication with us in sin (t). Other evils may bring men low, but nothing but sin makes them accursed (u). That which the plague, poyson, rottenness, and death, is to the body, that is sin to the soul (w). 'Tis sin that would introduce confusion and disorder into all the works of God, and oppose his purity and government. 'Tis sin that is the source of every

(s) Rom. vii. 13. (t) 2 Cor. v. 21. 1 Pet. ii. 22.

(u) Gal. iii. 10. (w) 1 Kings viii. 38. Mat. xxiii. 27. Eph. ii. 1.

every other evil, and corrupts the joys of life : it defiles what it touches, and enslaves where it reigns. — The greatest possible aggravation of sin is, when it is committed against knowledge : knowledge, which God has made us naturally capable of, or revealed in his gospel. How wilful, how daring must sin be, that calls in knowledge to lay the plot, to devise the means, to frame the excuses and coverings for it, and then rejects its moral influence. Conscience starts and remonstrates against it before the commission ; conscience rebukes afterwards, but to little purpose. Interest, reputation, and friendship unite and would reclaim, but all in vain. The sinner will go on with his eyes open ; extinguish his lights ; trample upon his guards, and reject all the means of his own safety (x). — The greatest possible danger of a sinful state in this world is, when the soul has continued so long in it, as to be *past feeling* (y). When it has no longer an apprehension of its guilt and danger, conscience is quiet ; shame and fear subdued ; the moral sense stupified ; and the sinner grown so hard and insensible, that like *Solomon's drunken fool, when he is stricken, he is not sick, and when he is beaten, he feels it not* (z). A lye, a theft, an oath, a blasphemy, in such a state, is committed with so much composure and satisfaction, as if there was no harm in either. — How deceitful a thing is sin ? how extensive and perfect an evil ; the just object of the divine displeasure and wrath ? yet this is the pleasing mischief, that gives so much diversion to sinners ; this the monster, that puts on such fair appearances ; this the viper, that so artfully conceals his poison.

And

(x) Rom. i. 18.

John v. 40.

(y) Eph. iv. 19. 1 Tim. iv. 2.

(z) Prov. xxiii. 35.

And will you now, *my friends*, be any longer deceived and hardened by it (a)? Does it not look frightful in its features, and dreadful in its issues. *The wages of sin is death* (d). If you complain, that the wages of your labour still keep you poor, I am certain, that the wages of your sins will make you for ever miserable. And can you like and love sin after this? Can you be easy without repentance, and safe without a redeemer? See by all this the excellency of that redemption, which Christ has wrought out for you; and the necessity of that regeneration he would work in you. All that I aim at by those reflections is to make sin odious; Christ and his gospel desirable to you: to give you such apprehensions of both, as you will certainly have at death and judgment.

Will it, *finally*, encourage your HOPE to be assured of future blessedness: a blessedness with God in heaven, full, perfect, and everlasting. This happy state excludes every affliction and sorrow; and comprehends all that is good. It is so great as to be beyond the measure of thought or imagination. The eye of mortal man hath seen nothing like it for beauty; the ear heard nothing comparable for harmony; the heart conceived nothing equal for perfection (c). This is the final reward of religion; this the crown and kingdom, which Christ will give to all his friends. And would you not be in that number? But this you cannot be, if you live and die in your sins. The best use of riches is to gratify a generous disposition; the worst use of poverty is to indulge a carnal heart. And both will be found true in the last day.

F

You

(a) Heb. iii. 13. (b) Rom. vi. 23. (c) 1 Cor. ii. 9.

You cannot be strangers to the sustaining power of hope on many occasions. The hope of getting out of a distress makes you patient; the hope of mending your circumstances makes you diligent and laborious: and should not the hope of heaven make you holy? Can you think of dying, as too many live, *without God, and without hope (d)*? Can you bear to see Abraham, Isaac, and Jacob, and all the prophets, and all your good friends, in the kingdom of God, and you your selves thrust out (e)? Prevention in all cases is better than remedy; especially in this, where remedies will then be no more.

This then is your present duty, *to seek the kingdom of God, and its righteousness (f)*, unless you have a mind to be losers in both worlds. Now you may secure the important blessing. *The spirit and the bride say come, and let him that is athirst come, and whosoever will, let him take the water of life freely (g)*. Heaven will end all your cares and complaints. No poverty can keep you out of that happy place; Lazarus the beggar is now in Abraham's bosom (h): no poverty will go with you there, in which there is *a fulness and perfection of all good (i)*.

Delay not, *my friends*, to make this supreme happiness your own; and the God of heaven your God. I know not how to leave you, obtaining your immediate consent. The importance of the case, and the uncertainty of life will not admit delays. See how quickly the sands fall in the glass, the upper part of which is covered from your sight, and you know not how soon the last may fall. See how hasty the sun declines; how the

(d) Eph. ii, 12. (e) Luke xiii. 28. (f) Mat. vi, 33.
(g) Rev. xxii, 17. (h) Luke xvi, 23. (i) Psa. xvi, 11.

the shadows lengthen apace and bring on the appointed night. In this uncertainty you are left to act a wise part, and that is to begin immediately: and to secure the good part, and that shall never be taken from you, (k). Work out your salvation, therefore, whilst it is day (l). Walk whilst you have the light (m). And God almighty bless you, and seal the instruction upon every one of your hearts, through Jesus Christ our Lord.

(k) Luke x. 42.

(l) John ix. 4.

(m) John xii. 35.

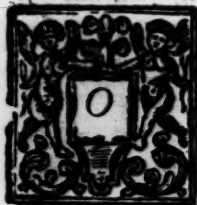
The End of the SERMONS.





Prayers.

The General Prayer.



O Almighty and everlasting God ; in whom are all perfections of Being ; great, beyond our conceptions ; and glorious, beyond all our praises. We present our selves before thee, and in the humblest manner adore the Father and Lord of all. Condescend, *we beseech thee*, to assist and accept our worship at this time. We praise thee, the fountain of all goodness ; who hast treated us as the creatures of thy power, and the objects of thy care.

WE praise thee, that thou hast made us rational, and as such capable of knowing and enjoying thee, the supreme good ; that we have had daily supplies and protections from thy good providence ; health in our dwelling, strength to labour, food to satisfy us, and raiment

ment to put on, with the encouragement of their favour, amongst whom we live. Above all things we would praise thee for the gift of thy Son, Jesus Christ ; that thou wast pleased to send him, to redeem us from all iniquity, to furnish us with the best advantages and helps for answering the ends of our creation, and confirm to us the hopes of immortality.

WHEN we remember thy goodness, we think it most reasonable that it should lead us to repentance, and embitter sin more to us, for that it carries us to offend so good and bountiful a friend. We lament before thee, our failings and negligences, our many wilful sins, in thought, word, and deed. We would be sorry for any past instances of unthankfulness for mercy, of unfruitfulness in religion, of too much addict- edness to sense and vanity, of indulging irregular desires and passions, and that we have been more solicitous, at any time, for the meat, that perisheth, than that, which endureth to everlasting life.

GOD be merciful to us sinners! Enter not into judgment with thy servants, O Lord. Cast us not away from thy pre-

sence, and take not thy holy spirit from us. We beseech thee, *O merciful father*, forgive all our sins, according to thine abundant goodness, and the gracious declarations of thy word, in which thou hast caused us to hope. We ask this forgiveness with the greater hope, as we come before thee at this time with a forgiving temper, and serious purposes of offending no more.

OUR confidence is not in our selves, but thee, by whom alone we can hope to perform and accomplish our good purposes. To thee we lift up our eyes and hearts for mercy. Do thou enable us to give the only proofs of a sincere repentance, even the reformation and amendment of our ways, that so our hopes may have a firm foundation in thy promises to the penitent.

SENSIBLE of the pollution, as well as the danger of sin, we beg that its power may be effectually subdued in us. O God, *who hatest iniquity*, send thy good spirit into our hearts to sanctify all our powers, and fit them for thy love and service. Let no vain thoughts lodge within us, no favourite corruptions be cherished, no carnal affections and joys
be

be indulged, to the abasement of our souls. O purify us by faith and love ; and the continual influence of thy holy spirit, that we may be always revived and animated in our christian course ; and carried on to greater purity and perfection in it. Thus would we answer the great ends for which our Saviour lived and died ; thus would we happily feel within us the strength, liberty, and joy of a new nature.

THY nature, *heavenly father*, is love, inspire us, *we beseech thee*, with good thoughts and resolutions, with devout and heavenly affections, with a pleasing sense of thine own love. Draw us and we shall run after thee. Shew us thy amiableness, that we might be engaged, and captivated beyond the power of any other object, to alienate us from thee. To thee we aspire, as our chief good ; in thee we center, as our perfect rest : thy providence, thy promises, the hope of thy enjoyment are all delightful to us. We ask a suitableness in our tempers to thy nature and will. We beg, thy image may shine more perfectly in us, that we might more outgrow the weaknesses of our present frailty, and be

F 4

habitually

habitually, for ever united to thee. *O father of lights*, manifest thy self to us in thine own light, that thy service might be more and more our choice; the pleasing thee our noblest pleasure; the constant sense of thy presence and favour the sum of our happiness on this side heaven.

To thy wisdom, *holy father*, we submit our desires and designs, not knowing what is really best for our selves in this world. 'Tis thy right to govern and dispose of thy creatures; to assign their condition and rank in life; and appoint the bounds of their habitation, which thou always dost without respect of persons. We would not therefore, *O gracious God*, prescribe to thee, or entertain hard thoughts of thee, for putting us so much below others. *Blessed be thy name*, thou hast not put us out of the reaches of thy own charity, which is infinite. Give us humility, patience, and contentment, that our minds may be accommodate to our condition, and ready to bear the severest discipline. In thee is our trust and hope at all times. Thou canst enrich our poor state with divine truths and joys; thou canst lengthen out our little store with thy blessing.

We

We commit our all to thy wise providence, in this persuasion, that thou wilt make all things work together for good to them that love thee.

WE believe the excellency and importance of a religious life, and that its obligations reach to us as well as others. Enable us, *O God*, to reflect often that we are under thine eye, subject to thine authority, and accountable to thee for our whole deportment. Under the influence of those sentiments, help us to order our conversation aright. Wherever we are, whatever we do, may we still breath the true spirit of religion, love, meekness, justice, and faithfulness, that our whole lives may be thine. Guide us, *we beseech thee*, with safety through the temptations and trials of life, which we expect: guard us with security against bad customs and examples, and all the deceits of sin, which we would always fear. In our station let us study to be quiet, to do our own business, and to work with our hands. Help us, *O our God*, at all times to be innocent and useful: to be kind in our language, faithful to our trusts, and respectful to our superiors. And restrain us effectually from
pride,

pride, envy, malice, fraud, and every thing that shall be offensive to piety and charity.

To be added.

Morning.

THOU hast brought us, *merciful God*, to the light of another morning, and with our lives renewed to us the time of repentance. We devote our selves this day to thy fear, and commit our selves to thy protection and guidance. We go forth to labour under thine eye. Prosper, *we beseech thee*, our handy-work, and defend us this day from every sad accident, which would affect our limbs or lives. Defend us especially from all sin, that we might spend this day in innocence, and conclude it in peace, to the glory of thy great name.

Evening.

Blessed be our God for adding one day more to our unworthy lives. We are one day nearer eternity. We thank thee, *gracious God*, that we have been supplied with our daily bread;
have

have had strength to labour, and are brought together this evening in comfortable circumstances. Pardon, *we beseech thee*, the sins of the day past, and receive us into thy kind protection this night, that we may lie down in safety. Let our sleep be refreshing, our health prolonged, and no distressing accident reach, and alarm our dwelling, for thy mercy's sake.

WE humbly offer up these our supplications in his name, and through his mediation, who procured for us this access, and the hope of acceptance with thee, even thy Son and our blessed Saviour. In whose name and words we further beseech thee ; saying

Our father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them, that trespass against us. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever. Amen.

N. B. The

N. B. *The following parts of prayer may be added to the general one, just before the morning and evening supplications : so many as the family shall have time, and inclination for. Those forms for the Lord's day are to be then used, instead of those for the morning and evening, in the general prayer.*

For the Lord's-day.

Morning.

BLESSED be God for the return of another sabbath ; which we would remember to keep holy according to thy commandment. Thy mercies are all great ; but the redemption of the world by thy Son is transcending. How merciful art thou, O God, in sending him to assure us of thy good will ; to conquer sin and death ; and lead us into the paths of righteousness and life. May none in this family live strangers, or enemies to this love, and its gracious design upon us. We go to thy church with pleasure, and would join in the publick offices of religion with serious and devout affections. May all the means of grace have the proper and
moral

moral influence upon us, to make us wiser and better, without which we shall lose all their benefit. Prepare, *we beseech thee*, and fix our hearts to thy service; refresh us and thy people with everlasting consolations; and confirm all our good purposes, that we might be able to resist future temptations; and by learning to love and fear thee this day, fear to offend thee, by our words and actions, any more. Thus we pray, that we may be nourished up in the words of life, and find thy church, no other than the gate of heaven.

Evening.

HAPPY those spirits, who continually worship thee, and encompass thy heavenly throne with their triumphant songs: *happy* those, who celebrate the glories of thy nature, and works, without tediousness or interruption. We imagine, *O our God*, something of their happiness from the services of this thy day. How amiable are thy earthly tabernacles, *O Lord of hosts*! How delightful thy service, when a day in thy courts is better than a thousand elsewhere! How astonishing thy love to a lost world,
which

which heaven and earth celebrate with never-ceasing praises. Accept, *we beseech thee*, the good will, the sincere affection we have to thy service, tho' attended with much weakness. Impress upon our souls the instructions and encouragements we have received from thy gospel, and enable us to recollect them upon all occasions for our establishment, and comfort. Suffer us to do nothing the remainder of this day, which might have a tendency to dissipate our thoughts, and wear away those serious impressions, which have been made upon us. Especially suffer us at no time to employ those powers to any sinful purposes, which have been so often engaged in the noblest exercises, the worship of thee.

For the sacrament of the Lord's supper.

Before.

THOSE of us who intend to remember Christ at his table, assist, *O Lord*, with thy heavenly grace. We acknowledge the command of thy Son; and rejoice in the happy fruits of his death and resurrection. Subdue in us,

we

we beseech thee, all affection to sin and vanity, and exalt our minds to the contemplation of divine things. Enable us to be looking unto Jesus with faith and affection; to receive the bread of life with an holy relish; and to derive the most effectual motives to virtue, from the purity of his example, and the power of his love.

After.

Blessed be thy name, *O gracious God,* for the comforts of thine house; for thy great condescension in admitting us to testify our continuance in thy covenant, which the cup of blessing has represented to us this day, and we have taken into our hands. Thy service is our choice; thy Son our Saviour, pattern and hope. We would not rest in the mere act of receiving, but enable us, *by thy grace,* to follow it with the answer of a good conscience, in sincerity, and the endeavour of our whole lives, so to walk, as we have received Christ Jesus our Lord.

Occasional Forms.

In pressing Want.

O Merciful God, who suppliest the wants of thy creatures from the riches and bounty of thy providence ; who givest the beast his food, and to the young ravens, which cry ; and to all that wait upon thee, their meat in due season. Look down, *we beseech thee*, on our present distress, and direct to some fair and honest means of relief. We know not what to do, and our eyes are up unto thee. All hearts are under thine eye and in thy hands. Send some kind Samaritan this way to heal the broken in heart, and bind up their wounds. Send help, *O Lord*, that we may be satisfied with bread, and our lips shall praise thee.

On receiving Charity.

THY mercies, *O God*, are always great ; but never more affecting than in the time of need. We thank thee for our late friends and benefactors, whom thou hast raised up ; and to whom thou hast given both inclinations, and abilities

Prayers.

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abilities to do good. Reward them with the best of blessings; with the continual sense of thy favour; with inward peace and divine joy; with comfort in all their relations; length of days, riches and honour; and at the resurrection of the just, recompence them with eternal life.

On Sicknefs.

OUR comforts, *merciful Creator*, are all in thy hands; thou hast been pleased to send sickness amongst us: send thy grace to bear what thou shalt lay upon us, and then send what thou wilt. Pity thy sick servant, and restore him (*her*) to the comforts of health. Bless means, and give patience and submission under this visitation. Give them a forgiving spirit, as they themselves hope for mercy; and let the fruit of this affliction be to take away sin; to purifie and exalt their minds above the world.

On Recovery.

O *God the fountain of life*, we give thee hearty thanks for having mercifully spared the life of thy servant. Let the
G days

days thou shalt add to him (*her*) be spent in newness of life. Enable thy servant; *we beseech thee*, to remember thy goodness, and perform the vows of affliction, to the glory of thy great name, and the settling a stedfast hope in thee.

On Death.

GREAT and glorious God. Who shall not fear thee, and tremble at thy power? Thou turnest man to destruction; and none can hinder, when thou sayest, return, ye children of men. It hath pleased thee to make a breach upon our comforts. We submit, and humble our selves under thy mighty hand. Enable us, *we beseech thee*, to lay this end of all men to heart. As in death we see the wages of sin: from death may we find an occasion of life, and numbering our own days aright, apply our hearts to true wisdom.

Intercessions.

For all Mankind.

HAVE mercy, *we beseech thee*, on the whole race of mankind. Send thy gospel amongst all nations, and enlighten

lighten their darkness. Sow the seeds of virtue and happiness, every where, that all people may serve and praise thee, in a manner suitable to thine excellency and goodness.

For the whole Christian Church.

LEAD all christian churches to truth, righteousness and peace; build them up into more perfect beauty; and discredit for ever all persecuting and oppressive principles.

For our King and Nation.

BLESS thy servant, our most gracious King, and rightful Sovereign. Prolong his life, prosper his government, and under him let us lead peaceable and quiet lives in all godliness and honesty. Bless every branch of his royal family. Endue them with thy heavenly grace, that as thou art pleased to honour them, they may always honour thee. Bless the high court of parliament, our judges, and magistrates, that they may be the conservators of liberty and peace. Bless all the ministers of religion,

ligion, and let thy pleasure prosper in their hands; that by taking heed to themselves and their doctrine, they may save themselves, and those, that hear them. Forgive, *we beseech thee*, our many national and crying sins; let righteousness be our exaltation, and sin, which is our reproach, be done away by a national repentance and reformation.

For the Afflicted.

REgard the afflicted and the poor. Bring to their minds all such considerations, as may revive and succour them; and raise them above all discouragements and fear.

For Friends.

DO good to their souls, who are dear to us. We ask the same mercies for them, that we have asked for ourselves. We desire they may be always useful members of society, and a credit to the christian name. Bless our benefactors, and forgive our enemies.

The

The Prayer of a Child.

MOST gracious and merciful father.
 I am thy creature ; look down,
I beseech thee, upon a poor child. Incline
 my heart to remember, love, and serve
 thee, in the days of my youth. Take
 the first possession of my soul ; guard me
 as thy care, love me as thy child ; and
 keep me from lying, stealing, swearing,
 sabbath-breaking ; or whatever else
 might render me unlovely and mischie-
 vious in the place where I live. Make
 me dutiful to my parents, loving to my
 relations (*brothers and sisters*;) obedient
 to my teachers ; and always in a dispo-
 sition to hear counsel and receive in-
 struction, that I may be wise in my
 latter end. Help me to increase in know-
 ledge and goodness, and, like my Sa-
 viour, as I grow in stature, to grow in
 favour with God and man. I commend
 my self (*this morning* ;—*this night*) to thy
 wise and kind protection from sin and
 danger. For the sake of Jesus Christ my
 Saviour, in whom thou art

G 3

*Our Father, &c.**The End of the PRAYERS.*



Hymns.

N. B. *The design of these hymns is to recommend this piece by a pleasing variety. The collection consists of imitations, or the contributions of Friends; and of a few already in print.*

The Ten Commandments.

EXOD. XX.

- I. . . . Adore no other Gods but one.
- II. . . . Bow down before no graven stone.
- III. . . . Take not in vain God's awful names.
- IV. . . . The Sabbath thy religion claims.
- V. . . . To both thy Parents rev'rence pay.
- VI. . . . Thy fellow Creature never slay.
- VII. . . . Adult'ry shun with all thy might.
- VIII. . . . And scorn to steal another's right.
- IX. . . . Bear no false witness, speak what's true.
- X. . . . Nor covet what's thy neighbour's due.

The Apostles Creed.

I.

IN God the Father, first and last, supreme,
Almighty, and all perfect, I believe;
Maker of heav'n and earth: the wond'rous theme,
Beyond what tongue can speak, or heart conceive.

In

2.

In Jesus, I believe, the Christ, his Son
Only begotten, full of truth, and grace :
Conceiv'd by th' holy ghost in virgins womb,
Of *Mary* born to save our sinful race.

3.

Suffer'd, whilst *Pilate* ruled the jewish state,
Was crucifi'd, revil'd with slanderous tongue,
Mock'd at, renounc'd with unrelenting hate
By priests and people, as he bleeding hung:

4.

He bow'd his head, and yielded up his breath,
Descended into hades, dark abode :
Saw no corruption in the house of death.
Nor there was left a pris'ner by his God.

5.

On the third morn, such was the high command,
He rose, and death, stern tyrant, captive led ;
To heav'n ascended, sat at God's right hand,
And thence shall come to judge both quick and dead,

6.

In that blest spirit, I believe, of light,
And life, and holy love the fountain pure ;
Whose presence sacred pleasures doth excite,
The hope of heav'nly glory will ensure.

7.

One church, redeem'd and holy, I confess,
Thro' all the world, whose faith their works approve ;
Saints shou'd maintain, midst diff'rent forms & dress.
Union of hearts and fellowship of love.

8.

To sins forsaken God will grace extend ;
The dead by his almighty pow'r revive :
Sinners to endless punishments descend ;
But saints in heav'n from God eternal joys derive.

Amen.

The Lord's Prayer.

1.

FAther of all, enthron'd above.
 Eternal honours crown thy name.
 Thy kingdom come with pow'r and love ;
 Till earth, like heav'n, approve the same.

2.

Lord, make our daily wants thy care.
 Forgive our sins, which taint the mind :
 May we such mercy always share,
 As we to mercy are inclin'd.

3.

From dang'rous snares defend each hour,
 And let no evil press us fore.
 For thine's the kingdom, thine the pow'r,
 The glory thine, for evermore.

*Amen.**On the Birth of Christ.*

1.

LONG lay the world in gloomy shade
 Of ignorance and sin.
 Long had the prince of darkness made
 His empire wide and strong.

2.

Our reason's twinkling tapers rise
 To chase the night away.
 With fuller light the prophet tries
 To give the chearful day.

3.

But shades prevail'd, 'twas all in vain.
 Still sin and darkness meet.
 Jesus is born ——— The light breaks in,
 Darkness and sin retreat.

4.

O glorious day ! when Jesus shew'd
Himself to men allied.

Abr'am the distant prospect view'd,
Believ'd, rejoyc'd, and dy'd.

5.

His star the humble shepherds saw.
They hear'd the heav'nly choir.
May not the light from us withdraw,
Nor th' musick from our ear.

6.

Glory to God on high they sing,
Their harps to him belong :
Goodwill to men their tydings bring,
And love inspir'd the song.

7.

We bless the day, we praise the Lord,
That brought such blessings down.
Ye nations join in sweet accord,
And him your Sov'reign own.

An Expression of Gratitude.

1.

GREAT source of being, light and love !
We bow before thy face.
Thy rights we own, thy truths approve,
And all thy goodness praise.

2.

All that we have, and all we are
Thy bounty freely gave.
From thee our friends and comforts here,
Thy glory 'tis to save.

3.

To thee we dedicate our pow'rs,
And grieve we have no more.
Both when it shines, and when it low'rs,
Thy goodness we'll adore.

But

4.

But not the tongue, or knee can pay
The debt of love we owe ;
Far more we should, than we can say,
Far lower should we bow.

Thankfulness in Poverty.

1.

WHEN e'er the labours of the day
Call me abroad, I often meet
Children, adorn'd with bright array,
Superbly rich, exactly neat.

2.

My coarse and thread-bear cloaths I view,
My scanty meals and homely fare.
Shall I with grief the thought pursue,
And think my God is partial here.

3.

No ——— He is kind to all ; to me
He's kind, his blessings I receive ;
Not this or that fond good : but see
Substantial blessings crown my life.

4.

My ease, my strength, and blooming health,
My balmy sleep secure from fears.
Exceed the dignity of wealth,
And make my pleasure more than theirs.

5.

Diviner blessings glad my heart.
Christ and his word relieve my care.
Grace, peace and virtue they impart,
And joys like those are angels fare.

6.

Thanks to my God for those displays
Of goodness, to a sinful worm.
Christ and his word shall be my praise,
And virtue all my life adorn.

The Choice.

Stet quicunque volet, &c.

Sen. Thyest. 2. chor.

1.

NO—I shan't envy him who'er he be,
That stands upon the battlements of state.
Stand there who will for me,
I'd rather be secure than great.
Of being so high the pleasure is but small,
But long the ruin, if I chance to fall.

2.

Let me in some sweet shade serenely lye.
Happy in leisure and obscurity.
Whilst others place their joys,
In popularity and noise:
Let my soft minutes glide obscurely on,
Like subterraneous streams unheard, unknown.

3.

Thus when my days are all in silence past,
A good plain countryman I'll dye at last.
Death certainly must be
To him a mighty misery,
Who to the world was popularly known,
And dies a stranger to himself alone.

The Review of Mercy.

1.

WHEN all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise.

2.

O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart:
But thou canst read it there.

Thy

3.

Thy providence my life sustain'd,
And all my wants redress.
When in the silent womb I lay,
And hung upon the breast.

4.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves to pray'r.

5.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant mind conceiv'd
From whom those comforts flow'd.

6.

When in the slipp'ry paths of youth
With heedless steps I ran,
Thine arm unseen convey'd me safe
And led me up to man.

7.

Through hidden dangers, toils and death,
It gently clear'd my way,
And through the pleasing snares of vice,
More to be fear'd than they.

8.

When worn with sickness oft hast thou
With health renew'd my face,
And when in sins and sorrows sunk
Reviv'd my soul with grace.

9.

Thy bounteous hand with worldly bliss
Has made my cup run o'er,
And in a kind and faithful friend
Has doubled all my store.

10.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

11.

Through every period of my life,
Thy goodness I'll pursue;
And after death in distant worlds,
The glorious theme renew.

12.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

13.

Through all eternity to thee
A joyful song I'll raise;
For oh! Eternity's too short
To utter all thy praise.

Addis. Spect. Vol. 6.

Canst thou by searching find out God.

JOB xi. 7.

1.

REASON and nature cry aloud,
And all must own, there is a God.
Yes—that thou art, ourselves declare,
We once were not, and now we are.

2.

But what thou art in vain we try,
Finite to grasp infinity.
Thought succeeds thought, scarce form'd but lost.
So bubbles rise, appear, and burst.

Not

3.

Not to perfection in thy word
Can we by searching find out God ;
But darkly there, as through a glass,
Appear the glories of thy face.

4.

Yet, *blessed God*, we see thee so,
As to adore and love thee too.
And hope e'er long to reach that state,
Where we shall see thee as thou art.

PSALM xxiii.

1.

MY shepherd leads with tender care,
The Lord my shepherd gently leads :
Where winding streams my food prepare,
Adorn, and bless the verdant meads.

2.

I cannot want while God provides.
And should my weakness make me stray,
His love restores the foot that slides,
And kindly points out virtue's way.

3.

With such a guide I'll fear no ill.
I'll walk intrepid death's deep vale ;
Which dreary shades and horrors fill,
There firm I'll gaze, and faith shall smile.

4.

My foes the favourite life shall own,
Envy and pine at my success.
Whilst plenty board and cup shall crown,
And songs my gratitude express.

5.

Experience shall confirm my hope.
Goodness and life together stream.
That God who is my strength and prop,
Shall be my joyful endless theme.

On the Death of a lovely Youth.

JOB xiv. 2.

1.

What's fairest soonest meets decay.
 We rear the beaut'ous flow'r.
 It shoots, expands, is fragrant, gay,
 And withers in an hour.

2.

It withers——and for ever too,
 Let art ; let nature strive.
 What can their little efforts do ?
 The charmer can't revive.

3.

But *human flowers*, that fade below,
 To happier climes convey'd,
 Shall spring anew, and bloom, and blow,
 And never——never fade.

4.

There nourish'd by an heav'nly ray,
 The *youth*, these lines deplore,
 Shall flourish more divinely gay ;
 Flourish——and fade no more.

On the same.

1.

As the fair flow'r salutes the morning ray ;
 Then droops, and falls before the blaze of noon ;
 As shadows swift and silent pass away,
 The *lovely youth* thus smil'd, and quick was gone.

2.

The flow'r transplanted to the richer soil
 Of heav'n's high paradise, no longer mourn'd
 It's hasty fate ; nor fear'd a future spoil,
 And found the shadow there to substance turn'd.

Taken

Taken from the Tomb-stone of a good Person,

Beneath the verdure of this earthen chest
 Are laid the garments of a soul undrest.
 The soul up-born on angels wings is gone,
 To put immortal life and vigour on.
 Yes, 'tis decreed, that they awhile must lie,
 Amidst those hillocks of mortality
 Till the great Saviour model them afresh,
 And change this tatter'd cast-off garb of flesh
 After his own : for that's an heav'nly mode,
 Fit to enrobe a favourite of God.

On an Infant,

BENEATH an infant sleeping lies,
 To earth its ashes lent
 Hereafter shall more glorious rise,
 But not more innocent.

When the archangel's trump shall blow,
 And souls to bodies join;
 What crowds will wish their lives below
 Had been as short as thine?

The End of the Hymns,

10 JA 66

Errors.

IN the collection p. 10. l. 9. from the bottom, after *dele*
 dele *na.* p. 12. l. 4. before *wrought* put *must* be.
 p. 14. before *renew* put *may* p. 21. from after
 you put a comma. p. 21. l. 15. after *cause* put *should*
 In the sermon p. 14. l. 1. read *busy*. p. 35. l. 14. for
excesses read *men* p. 40. l. 11. from the bottom, dele *men*.

